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WASHTENAW JEWISH NEWS

The ones who remember

WJN Staff

In 2004, Temple Beth Emeth in Ann Arbor, Michigan, formed a "Generations After" group consisting of children of Holocaust survivors while also including those survivors they were still blessed to have in their lives. The group began writing original Holocaust remembrance services that revolved around their parents' experiences — a way to carry their memories and to share their stories of suffering and resilience with the TBE congregation. On April 12, City Point Press will publish an anthology in which individuals in the group reflect on their Holocaust inheritance and its impact on their own lives, *The Ones Who Remember: Second-Generation Voices of the Holocaust*. The book is distributed by Simon and Schuster and is now available for preorder.

How do you talk about and make sense of your life when you grew up with parents who survived the most unimaginable horrors of family separation, systematic murder, and unending encounters of inhumanity? The book's authors reveal the challenges and gifts of living with the aftermath of their parents' inconceivable experiences during the Holocaust.

The Ones Who Remember: Second-Generation Voices of the Holocaust provides a window into the lived experience of sixteen different families grappling with the legacy of genocide. The authors reveal the many ways their parents' Holocaust traumas and survival seeped into their souls and then affected their subsequent family lives —

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Back row, left to right: Ruth Taubman, Avishay Hayut, Sassa Åkervall, Julie Goldstein Ellis, Rita Benn, Phil Barr. Middle row, left to right: Nancy Szabo, Ruth Wade, Ava Adler, Joy Wolfe Ensor, Fran Lewy Berg, Eszter Gombosi. Front row, left to right: Simone Yehuda, Irene Hasenberg Butter, Natalie Iglewicz, Cilla Tomas. Photo credit: Julie Barr

After 18 years, Ann Arbor condemns weekly synagogue protesters as antisemitic

Andrew Lapin, originally for the JTA

For 18 years, a group of protesters has gathered every Saturday outside Beth Israel Congregation during Shabbat morning services, brandishing signs with slogans such as "Jewish Power Corrupts."

On Tuesday January 18, the city council of Ann Arbor for the first time issued a formal resolution condemning the protests as antisemitic.

The resolution answers the pleas of members of BIC, a Conservative synagogue just a few blocks from the University of Michigan's Hillel center, as well as the synagogue's neighbors. They have appealed to the city for years to take decisive action against the protesters, whom they say are targeting Jews at a house of worship and harassing members of the community.

The protestors' stated purpose is to critique Israel policy, but members of the group

frequently bring antisemitic signs and chant antisemitic slogans. The group's de facto leader, Henry Herskovitz, identifies himself as a former Jew and has spread Holocaust denial and praised neo-Nazis in blog posts.

A congregant, in addition to a local Holocaust survivor, sued the protesters and the city in 2019, alleging that the protests violate worshippers' First Amendment rights to safely practice their religion and that the city has not enforced local ordinances that the protesters are violating. That lawsuit was dismissed in September, with the U.S. Court of Appeals ruling that the protesters had a free-speech right to continue their activities.

For years the city declined to get involved in what was happening on Washtenaw Avenue. That changed during the city council

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From the Editor

The days are longer, but the temperatures are colder, and it is winter in a long Jewish year. Seven times in every nineteen years we have a leap year, with an extra month of Adar. This is one of those years. Maybe with this extra month, we'll have a Purim (not till mid-March) filled with more "in-person" joy than the last two. Here's to hope.

January was a momentous month for Jews in Ann Arbor. Spurred by the terrifying hostage taking in Colleyville, the Ann Arbor City Council passed a resolution condemning the antisemitic picketers who've stood in front of Beth Israel every Saturday for as long as I've been in Ann Arbor (I moved here from Oregon in 2003). Andrew Lapin, who writes for the Jewish Telegraphic Agency and lives in Ann Arbor did a great job for a national audience on background of the pickets and the Council's resolution.

I hope WJN will get some thoughtful responses to the articles on pages 6 and 7 of this paper. We all recognize we are in "changing times," and Rabbi Josh Whinston suggests we take advantage of the moment to try to envision Jewish community that grows into the 21st Century. My generation of Jews (I'll be 67 on February 6) was born in a different century than the young adults who

Clare Kinberg

are becoming our leaders. Centuries are arbitrary markers of eras, yet the marker helps me to remember spirituality, denominations, Israel, and community all look different to younger Jews. Let's listen to each other and take each other's concerns to heart.

Stay warm.

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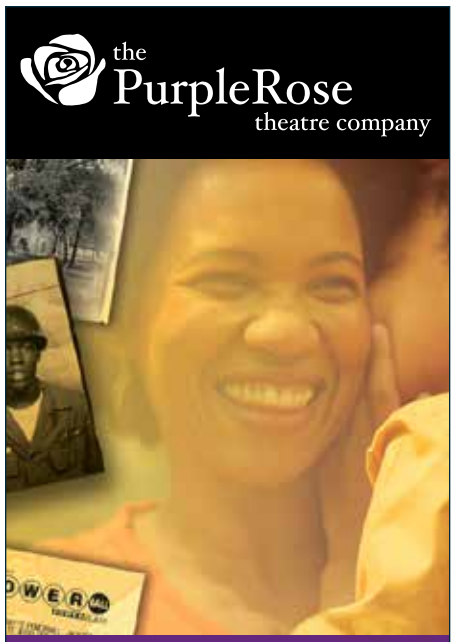

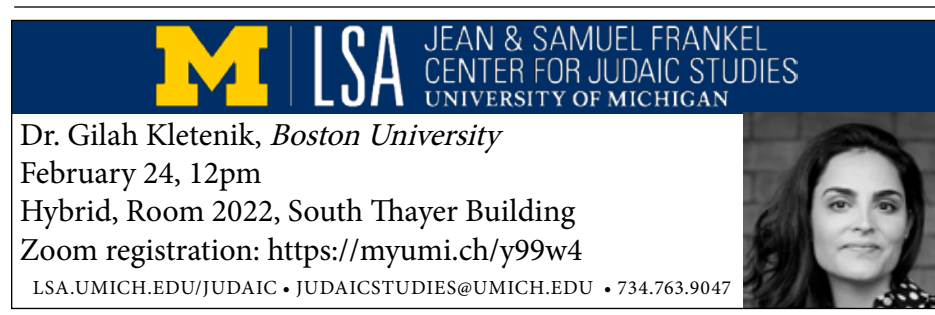

New collaborative research project: "Below the Line"

Interview with Dr. Shachar Pinsker by Jillian Luciow

In 2019, a National Endowment for the Humanities (NEH) Collaborative Research grant was awarded to Professor Shachar Pinsker of the Frankel Center along with co-directors Professor Naomi Brenner (Ohio State University) and Professor Matthew Handelman (Michigan State University).

The project focuses on the feuilleton. The French word feuilleton means "small leaf," in reference to its mode of inclusion in newspapers. It was visibly marked as different by a line toward the bottom on the page. This format "below the line" indicated

that feuilletons could be cut off and read separately, independent from the rest of the paper and the political news that was subject to censorship. Over the course of the nineteenth century, the feuilleton became a site for literary and polemical performances in the newspaper. Heinrich Heine and other Jewish writers began to experiment with feuilleton writing in the 1820s and 1830s and, with the lifting of press restrictions after the revolutions of 1848, the feuilleton became a widespread phenomenon across Europe. By the 1860s, Jewish newspapers in Hebrew and Yiddish had started to adopt and adapt this popular newspaper form.

This project was initiated in 2017 as a collaboration between the three codirectors and a growing group of scholars from North America, Europe, and Israel. Early stages were supported by a Small Initiatives Grant from the American Academy for Jewish Research, the Frankel Center for Judaic Studies at the University of Michigan, and the Melton Center for Jewish Studies at the Ohio State University. In the interview below, Professor Shachar Pinsker reflects on how the project directors adapted their plans for the NEH grant amid a global pandemic and how they plan to continue building upon it in the future.

Frankel Center: How did you first become interested in this area of research, and how has this project changed since its initiation in 2017? How has the project grown collaboratively?

Shachar Pinsker: I first became interested in the feuilleton when I was doing research and writing my book, *A Rich Brew: How Cafés Created Modern Jewish Culture* (NYU Press, 2018). I noticed that so many texts written by Jews and about Jews were published in newspapers and journals as feuilletons. I knew little about the feuilleton, and I also assumed that someone had done comparative work on the feuilleton, but I discovered that the topic was under-studied and poorly understood. However, because feuilletons were written and published in so many languages, newspapers, and cities, it is impossible for any single scholar to comprehend them. I approached my colleague Naomi Brenner at Ohio State University, who did research on popular serial fiction published as feuilleton in newspapers, and we organized a panel at the AJS conference, and then a small one-day symposium in Ann Arbor. Both were successful and showed that there is much interest in the topic. At that point, we also approached Matt Handelman, a scholar of German and Jewish Studies and Digital Humanities at Michigan State University, to collaborate with us. We applied for and received grants from the American Academy of Jewish Research and National Endowment for Humanities to organize two international conferences in order to convene scholars from Israel, Europe, and the US. We did a very successful conference at the Hebrew University and the National Library of Israel. We widened the circle of scholars working on the feuilleton and modern Jewish culture to include historians, literary scholars, philosophers, and media scholars, who work on materials from the early nineteenth century to the twenty-first century. This covers materials written in Hebrew, Yiddish, Ladino, Judeo-Arabic, German, Russian, French, Polish, Spanish, and Dutch. So, like the feuilleton itself, the project became multilingual and transnational.

FC: How has the ongoing COVID-19 pandemic affected the project?

SP: The COVID-19 pandemic caught us in the midst of our plans for a large conference in Ann Arbor in May 2020. It took us some time to realize how much the project would be disrupted by the pandemic. There was no possibility of international traveling. For a long time, we couldn't access essential libraries and archives. However, after a few months we realized that we can move forward. Instead of a large conference, we held online workshops (September 2020–March 2021). We also switched gears and focused on materials that were already digitized and/or materials that our collaborators around the world could access wherever they were located. We developed new digital resources on feuilletons for our project website.

FC: What plans do you have for the project moving forward?

SP: We applied for a large collaborative research grant to continue to do research around the world over the next three years. The result of this will be an edited volume of scholarly essays on the feuilleton, the public sphere, and modern Jewish cultures. It will be published by the University of Michigan Press in print and as an open-access digitally enhanced e-book. The e-book will integrate our original scholarship on the Jewish feuilleton with primary sources for scholars, students, and the general public. We also plan to continue to develop the website, to collaborate with media outlets, and to convene scholars to give talks in order to make the project accessible to the public.

For more information about the project and our activities, please see: http://www.feuilletonproject.org/ ■

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A remarkable story of lost and found

By Marianne Adler Aaron

On December 24, 2021, my brother, Samuel Adler, received a phone call from Edwin Seroussi, a musicologist from Hebrew University, who is a visiting professor this year at Dartmouth college. Dr. Seroussi was doing some research at the library of Gratz College — an institution outside of Philadelphia that has an extensive library of Jewish music — when he found four volumes written in 1928 by our father, Cantor Hugo Adler. Many years ago, our family had lost track of the whereabouts of these precious books created by our father. The date of this find is significant since we were observing my father's 66th yahrzeit (the anniversary of his death) on December 24, 1955.

This is the remarkable story behind Dr. Seroussi's phone call.

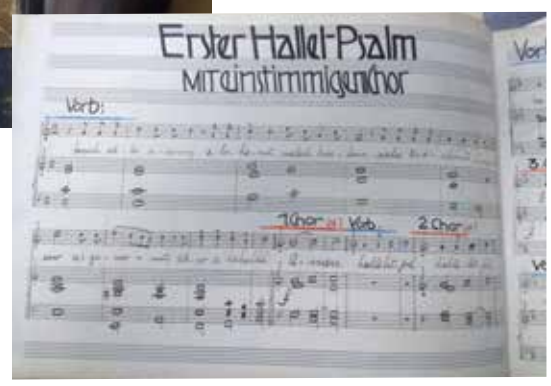
Hugo Adler was born in Antwerp in 1894 to Simon and Emma Adler who were hoping that Belgium would be a stop on their way to coming to the United States. After being there for just three years, they found that since they had added to their already good-sized family, they would not find the means to emigrate, and so they returned to Hamburg, Germany, where my father grew up.

Music was always my father's dream and he pursued studies along those lines, which were interrupted by having to serve in the army during World War 1. After several jobs, he became the cantor at the Hauptsynagogue in Mannheim, Germany. They had four cantors, but before long he worked his way up to being the first. In 1924, he married one of his choir members, Selma Rothschild. Although the synagogue was considered "Liberal," most of its members were very traditional and our family was strictly kosher and shomer shabbos (observing all the laws of Shabbat). What separated the Hauptsynagogue from the Orthodox was the fact that there was an organ and a mixed choir, singing together of sopranos, altos, tenors and basses — although in the congregation, the women were in the balcony.

Apparently, in 1928 my father decided to transcribe all the music used at the synagogue into four volumes: one for Shabbat, two for High Holy Days and one for "Wallfahrts-Feste," the pilgrimage festivals of Sukkot, Pesach, and Sh'vuot. In this way, I believe, he felt he had a way of having a record of all the compositions used during this era and also had an opportunity to add his own touches to them by adding harmonies or changing solo pieces to include choir. He had been accused by members of the congregation of messing with the sacred "traditional" tunes, which were unique to southern Germany, and I imagine he undertook this project with these things in mind.

The years that followed brought Hugo Adler much success as far as his compositions were concerned, and several of his oratorios were performed throughout Germany. However, after Hitler came into power, it became more and more difficult to have anything performed and he became actively involved with Jewish artists who founded their own orchestras and theaters.

When many of his congregants left for safer countries, my father's answer was always that the people who remained in Germany needed him, and although many had lost their jobs, he still had his job as cantor. In the spring of 1938, the rabbi of the congregation, Rabbi Max Gruenewald, left for the United States and begged my father to do the same. We did have relatives who could sponsor us, so my parents checked it out. When they applied, they found that the German quota system was filled. They were informed, however, that since my father had been born in Antwerp, we would all be allowed to come to the United States under the Belgium quota, which was wide open.



This was an unforeseen, incredible piece of luck which undoubtedly saved our lives.

Everything went according to plan except that when we went to be examined by American doctors in Stuttgart, a cinder that had hit my mother's eye at the train station made the doctors think she might have some rare eye disease which would prevent her from being able to go to America. My mother assured the doctor that nothing was wrong, but they insisted that she come back again several weeks later. Finally, we were cleared to leave and set the middle of December 1938 for our departure.

Then came Kristallnacht on November 10, 1938. My father received an early morning phone call that his beautiful synagogue had been dynamited and that he should go there to make sure that no children had shown up for school. He and my 10-year-old brother went to the synagogue and had a close call when one of my father's former colleagues from public school spotted him and called out, "There goes one of them." After several hours of dodging SS men, my father and brother returned home.

My parents decided that since only men were being rounded up that day, and all their papers were in order, my father should precede us and go to Amsterdam. He made it to the Holland border where everyone who had a "J" in their passport (for Jew) had to get off the train. For several days he was detained, first at the border, then in a camp, and finally he came back to us in Mannheim. We had had no contact with him during this time.

My father could not rest without trying another time to check out the synagogue to see if any music had survived in the ruins. He again took my brother along with him. I always wondered about why he took my brother, but I've concluded that he took him along so that if anything happened to him, my brother could come to tell us what had occurred. Anyway, they went to check out the synagogue and saw that there was a troop of SS men outside because they were afraid that the building would collapse. My father knew of a back staircase up to the choir loft and those stairs were stone, so they were intact.

Not much was to be found; however, miraculously, the four volumes which he had written ten years earlier had survived the explosion and fire, though they were charred.

The choir loft was extremely dusty and so Sam had to sneeze. When the SS men heard this, their captain told them to go upstairs and shoot anyone on sight! At that very moment, the organ that had been hanging by a cable swung and broke, crashing to the floor, and the guards ran for their lives. During this distraction, my father and brother were also able to escape, carrying the four charred and precious volumes with them.

In December, a lift van (a huge shipping container) was packed with all our belongings. At that time, we were still able to bring out our furniture, books, piano, anything except money. On that lift van, among my father's huge book collection, went those four volumes of synagogue music.

We arrived in New York in January of 1939 and just five months after our arrival, my father had succeeded in becoming the cantor at Temple Emanuel in Worcester, Massachusetts. He had stayed in touch with many of his friends who had been fortunate enough to also emigrate to the United States. One of these friends was Eric Mandel, who had been a colleague of his many years ago in Bochum, Germany. Eric Mandel also had a huge collection of Judaica and many unique manuscripts of music. He was a cantor in the Philadelphia area and had become involved in Gratz College, where he decided to leave his collection of books and music. He and my father agreed that this would be the perfect place to keep my father's precious four volumes for posterity, so that is how my father happened to donate them to the Gratz library's Mandel Collection. Since my brother was ten and I was eight years old, we didn't pay too much attention to this transaction.

Many years passed. My father had a very successful tenure as cantor in Worcester, establishing an annual Jewish Music Festival, which gave him many opportunities to perform so many compositions of his. He had a dream of giving cantors a broader education and was on the planning committee which formed the Cantorial School of Hebrew Union College. Having suffered for many years with pain in his leg, he was only 55 years old when he was diagnosed with cancer and had his left leg amputated at the hip.

A man who was so sensitive with every little cold that he caught became the bravest person anyone could meet. Several months after his operation, he stood and sang all services on the High Holy Days, as always before, wearing a prosthesis that weighed 40 pounds (approximately the same as his amputated leg). He continued to work as a cantor and composer, teaching his bar mitzvah boys (we didn't have bat mitzvah at that time). But the cancer came back seven years later, having spread throughout his body, and he died in 1955 without ever meeting his future grandchildren, of whom he would have been so proud!

They all inherited so much from him — our three sons: David, a Professor of Bible at Hebrew Union College; Richard, a professor of cello at University of Michigan and Juilliard; and Jonathan, Senior Rabbi at Temple Emanuel, Beverly Hills, California. My brother's two daughters: Deborah, a flutist, and Naomi, who couldn't decide whether she should become a cantor or a lawyer. The law won out, but she recently became the CEO of Hadassah.

My brother has had an incredibly successful career as a teacher, composer and conductor. I married (Ronald Aaron), sang in temple choirs, and created Judaic works of art. We were going on with our everyday lives, not giving any thought to the rescued treasures in the Gratz library. That is why we were so thrilled and excited when Dr. Seroussi called to tell of his find. He said that he had rarely seen manuscripts that were as beautifully written as these volumes. The plan now is that they will be digitized, so that their contents will be preserved and readily available.

Hugo Adler felt adamantly that the music of the synagogue should not reflect popular culture, but should be of a much higher quality, enhancing the true meaning of the liturgy, bringing a sense of spirituality and beauty to our religious services. It is our hope that with the availability of this music, perhaps some of these melodies will be recognized and appreciated for the meaning and joy that they brought to so many worshipers of the past. ■

Jewish Federation offers opportunities to connect

By Marci Sukenic, Liora Rosen, and Hilary Greenberg

There are many ways to get involved and connect with your Jewish community through the Jewish Federation of Greater Ann Arbor: volunteer and make a difference as a leader; meet new friends, socialize and support one another; give of your time and means. There is something for everyone within the vibrant Jewish community in Washtenaw County.

Opportunities to connect and engage abound through the Jewish Federation of Greater Ann Arbor, which works to connect individuals and foster community, in addition to serving as a philanthropic leader for Jewish life locally and around the world. Check out some of these engagement highlights and be sure to get in touch for more information!

Israel and Overseas Programming

Federation welcomes community members to connect, engage, and learn about all things Israel and beyond! One integral Israel-related program about which Federation is particularly proud is Partnership2Gether. A program of the Jewish Agency for Israel, Partnership2Gether connects Israeli and diaspora Jewish communities worldwide to create an ever-growing network of friendship and support, as a way of understanding and appreciating the rich variety and religious expression of world Jewry. Our Ann Arbor area community enjoys a partnership with the Central Galilee community of Nahalal as part of this international initiative. In addition to this program through the Jewish Agency, Federation supports missions and the decade-old Student Exchange opportunity for high school students. Through the support of generous donors, Federation also provides travel subsidies and scholarships to encourage young people to travel to Israel and experience the country firsthand. Here in town, Federation celebrates Israel with an annual community-wide, family-friendly event that often coincides with Yom Ha'atzmaut, Israel's Independence Day. For more information about ways to get involved in Israel and Overseas programming, contact Liora Rosen at liora@jewishannarbor.org.

Professional Societies

The Maimonides Society, named for Rabbi Moses ben Maimon, is a professional society connecting Jewish medical professionals in our community through events and professional networking. Physicians, dentists, and other medical professionals are welcome! The Cardozo Society, named for Justice Benjamin Cardozo, is a professional society with a similar aim, but connecting Jewish legal professionals in our community. For more information on how to get involved in these professional societies, contact Hilary Greenberg at hilary@jewishannarbor.org.

Women's Philanthropy

Through its programming specifically for women, Federation creates ways to engage, educate, and build the local Jewish community in a thoughtful and empowering space. By celebrating Jewish traditions, exploring small group interests, and working to make a positive impact, women's programming offers ways for every Jewish woman to become engaged and make a difference, both locally and globally. This spring, events are planned to highlight women entrepreneurs in the community at the second annual Schmooze & Booze event. Last year's Schmooze & Booze featured plenty of time to meet new people, along with a Zoom cocktail-

making lesson with kits for participants to follow along at home. In addition to special events, regular Ladies' Night Out opportunities will continue for light theme-based discussion and connection. Looking to get involved? Contact Marci Sukenic at marci@jewishannarbor.org.

Jewish Young Professionals

Federation's Jewish Young Professionals (JYP) group is focused on creating community, learning opportunities, and tikkun olam for Jewish young adults in their 20s and 30s in the Ann Arbor area. The group offers regular communal Shabbat dinners, holiday celebrations, social events, and much more. Whatever you're looking for in a community, you can connect with other like-minded Jewish young professionals to explore a hobby or passion through JYP's Interest Groups. Two of JYP's active groups are the Young Families Interest Group and the Outdoor Interest Group. Please contact Hilary Greenberg at hilary@jewishannarbor.org to sign up to stay in the know about exciting events within these groups and beyond. ■

How TikTok became the hot arena for Israeli politicians

By Ron Harel, Originally published on 2/9/21 in Frogi Online Magazine (https://www.frogi.co.il/digital/viral/44310)

This version of the article has been translated from the original Hebrew and updated for the Washtenaw Jewish News with permission from Ron Harel. Special thanks to Liora Rosen. Frogi is an online magazine for Israeli youth about youth culture.

About the author: Ron Harel currently serves as a Shinshinit (emissary) to the greater Ann Arbor and Metro Detroit Jewish communities through a teen gap year program from the Jewish Agency for Israel (JAFI). Ron and her cohort of four high school graduates arrived in Michigan in August 2021. The Shinshinim serve as cultural ambassadors to diaspora communities, offering a personal connection with Israel. The local Shinshinim program is a partnership between JAFI and the Jewish Federations of Greater Ann Arbor and of Metropolitan Detroit.

The beloved platform TikTok has long been the home of young people and teens, and now more audiences seem to be discovering it. Particularly prominent as the new players in the arena, believe it or not, are politicians.

Is this the best avenue for self-promotion? What are politicians trying to achieve from a platform that otherwise seems light-years away from them? And what does their activity say about us, the users?

By now, most people have heard of or become familiar with TikTok. From those who want to learn the moves to the newest dance, to the thousands who flooded the registration for a political rally and then didn't show up so politicians would be surprised by an empty room, it seems TikTok is in every corner of our lives. But although the beloved platform has long been the home of young people, especially during the pandemic, it seems that other demographics, including politicians, have also found themselves jumping on the TikTok bandwagon.

If you had heard five years ago that the Israeli Minister of Housing would gain recognition by wearing a karate outfit, or that the Prime Minister would share, in an amusing video, his experiences washing dishes in his high school cafeteria, or that the Minister of Defense would taste traditional Russian dishes for an audience, you likely would have thought these scenarios

were taken from a satirical sketch on Saturday Night Live. But no, these are actual TikTok videos of elected officials, some of whom were the main players in Israel's recent elections.

The past year and a half seems to have changed the ways in which we all interact online, and TikTok has become the hot virtual spot where real life plays out in a variety of areas. Big advertisers, for example, have started to give up on large billboards that commuters no longer drive by, instead reaching potential customers in short and witty TikTok videos. TikTok is also now home to popular celebrities, who point users towards trends that rise and fall at the speed of light.

Israel's most recent political campaigns showed politicians that they too need to reinvent themselves to connect with new audiences. Unfortunately, multiple elections in a short cycle are not a new phenomenon in Israeli politics in recent years. So how has TikTok shifted from having almost no politicians, to hosting what seems like all of them? How can something that is totally and completely in the realm of the young manage to sweep up the greatest politicians and become an integral part of their election campaign?

No, politicians on TikTok are not quite what one imagines when thinking about traditional social media demographics; but it seems that they too want to be seen in what is now an essential arena to reach and connect with TikTok's largely young user base, which spends a large portion of its day on the platform.

Who is the voting audience on TikTok?

Demographics from 2021 state that about 32.5% of TikTok users are between 10 and 19, but the majority are of voting age. Many users engage with TikTok in a "see but not be seen" way. These are users who scroll through content but do not post anything themselves. Many of them joined TikTok during the pandemic, when everyone was home, and bored kids introduced their parents to the trendy and entertaining content on TikTok. Politicians, never ones to miss an opportunity for self-promotion, quickly identified this untapped market and jumped in.

Being on TikTok is especially attractive to politicians because even those users who are too young to vote are future constituents. And although they may not vote in the next election, teens can certainly influence their parents about the current TikTok rockstar politicians popping up on their phones.

How politicians are using TikTok

TikTok is a video-based social network; it is a less formal space than the Israeli Knesset's speaker podium, or even than government meetings, where public officials seem to feel somewhat more comfortable. But politicians have realized that through dramatic news bites and broadcasts, work suits and serious faces, they will not be able to reach the younger generation of voters.

Some Israeli politicians have managed to adapt to this new platform quite well — they know the videos to upload and words to say that will catch the most attention from young people. Former Prime Minister Benjamin Netanyahu, for example, uploaded amusing videos alongside book recommendations, and even shared videos of himself doing everyday activities like getting a haircut. In another example, the Blue and White Party's Benny Gantz, Israel's current Deputy Prime Minister, shared a photo of himself from his army recruitment days to connect with high schoolers about to enlist. And Yesh Atid party members Yair Lapid and Idan Roll both seem to be naturals on TikTok, jumping on all the current trends.

It is important to remember, however, that a politician's TikTok content is carefully thought out and planned by a number of political and media consultants who know very well what they want to achieve through TikTok posts. With a large staff behind every video, the elements of naturalness, spontaneity, and informality that characterize TikTok are pretty much lost, and with them the "regular guy, average Joe" look that politicians try to present disappears, too.

Choosing politicians based on TikTok trends and likes

Is it right to choose a political leader based on TikTok videos that are less than a minute long? Is that enough time to understand a candidate's plans and what they have to offer? Or, could TikTok users be too easily dazzled by trends and funny videos, without even delving into what a candidate can offer as a leader and why they should be elected? Do we really want to choose someone to lead us based on the number of TikTok shares and likes instead of what they can offer to our future?

These are hard questions that young TikTok users need to ask themselves. Are politicians really joining TikTok from an authentic desire to connect with young voters? What does the transition of politics into social media say about the ability of young people to pay attention, or about their lack of engagement in news and politics? Is this shift a broader reflection of the younger generation? Most of all, young people need to ask themselves: Is this the way we want to produce a new generation of elected officials, and more importantly, a new generation of voters? ■

Envisioning Jewish safety beyond the nation state

By Drew Perkoski, this article was originally published in New Voices Magazine June 1, 2021, updated January 19, 2022

Jewish writing often seems liminal, as if titles and headlines are recycled like the names of relatives. How many times will we see the same writing about being attacked, the memory of attack, the misuse of memory, and how that memory proves the need for something we cannot decide if we already have? I saw the same joke about Marjorie Taylor Greene that Seth Rogen made about Mel Gibson the year before, one that I heard earlier between friends and acquaintances making light of our shared Jewish trauma. The past year has not been easy to sit through, only made worse by the repetition of party lines and hasbara that gets said every time there is a month that is not easy to sit through. If we are ever going to escape, we must recognize that the past and present do not hold the future; we must be bold enough to challenge base assumptions of how communities produce safety and create new ones which are far less rigidly defined.

The birth of a Jewish nationalist movement was a predictable outcome of Jewish interaction with western thought and centuries of antisemitic violence throughout Europe. This movement eventually became cloaked in the language of self-determination, a concept which changed dramatically over time. Self-determination is not the same as nationalism, which promotes nation-states as necessary and the only legitimate form of state. Nation-states are rife with inherent problems such as the expansion of minority rights, definitions of national citizenship, propensity for intrastate conflict, and more. Looking forward, nation-states cannot exist for much longer thanks to the pressures of globalization, the global refugee crisis, and climate change. Despite this, the state of Israel reaffirmed itself as a nation-state with the 2018 nation-state law, again demonstrating its insistence on Jewish nationalism at the expense of democratic principles and peace.

In Jerusalem, militarized police repeatedly acted in the interest of the national project above the interest of peace in the community. Continued evictions in Sheikh Jarrah and undue presence at Al-Aqsa during Ramadan amount to no less than harassment of those who the state sees as necessarily foreign. The Israeli military's insistence on air strikes and other forms of mass destruction in civilian areas should not be confused with counter-

terrorism. The offensive launched on Gaza last summer employed methods which we know to be counterintuitive from "The War on Terror." What we saw was the continuation of a total war on Palestinians. What an Israeli pilot called "a way to vent frustration" was part of the state's pursuit of a contiguous territory made with a single national identity, which they hope goes unchallenged by the residents displaced in the process.

State violence from Israel and pseudostate violence from Hamas aside, tension has spilled over into interpersonal violence within communities this month [May 2021] as well. From Lydd to London to Manhattan, Jews and Palestinians have both perpetrated and fallen victim to attacks. Although it is easy to quickly react to hate as if it is innate to some other group, it is imperative to remember that it is learned and acts of hate often require additional motivation. Violence between neighbors is not the choice of people who see themselves as tied to the shared project of improving their community, it is the act of people who believe their neighbors are not their community.

The solution is not simple or singular, but it begins with new conceptions of community. In Israel we see people form community that transgresses national divisions in support of peace. The ground-up movement there is built on this principle and can be seen in the work of groups like Standing Together, who have been responsible for many demonstrations over the past several years that brought people together rather than lobbying from one interest group. As for the immediate future of the Jewish state, a binational proposal has a long history while a confederation agreement draws the eye of some today. What will replace nation-states in the long term is still a topic of speculation, but the status quo certainly cannot hold.

For those looking to build peace more broadly, wherever they may be, the conceptual shift is also necessary. Attempts at bringing about Jewish safety by rooting out antisemitism in existing communities, such as polarized political camps, fall short of addressing the structure which encourages hate between neighbors. Each person must assert themself as fully deserving an equal part of the political projects which our communities are inseparable from in space without assimilating or infringing on the rights of others who share space with us. Envision a group bound together through proximity which gives respect to all without allowing any to dominate and you may start to have some glimmer of hope. This is a necessarily social future opposed to the individualism of neoliberalism, the current hegemonic project. Individualism must be combated in our institutions, social structures, and personal worldviews to ensure the product that emerges as a replacement for nationalism does not fall to the same shortcomings. The practice we should aim for, if we take democratic ideals seriously, is true democratization of the social, economic, and political. Through full democratization, where people no longer have to be of the "correct" nation or other social category, we can hope to have peace in new ways with people unified under their political projects rather than divided and disenfranchised.

When we form communities which no longer ask groups to jockey for exclusive power then groups will no longer have incentive to fight for exclusive ownership of individuals. By challenging the insistence on certain identities as necessarily exclusive we begin sweeping away the idea that anyone is "half" anything and ease the communication of complex identities. Juliano Mer-Khamis may be one of the most famous examples of this in recent memory, describing himself clearly as "100 percent Palestinian and 100 percent Jewish." Forming community across soon-to-be bygone national divides is not radical so much as empathetic to those who are already challenging the status quo every day by nature of existing.

New forms of community should not be unique to Jews, Israelis, or Palestinians. In fact, they necessarily cannot be, as all of these peoples already live alongside countless others. No one's safety truly comes at the expense of the other, and the fact that political power does is a structural failure to be fixed. The spatial component of new communities will be flexible to an extent, but the post-national or cosmopolitan future will ask us to view ourselves as local groups, global citizens, and more to be sure.

In short, no amount of armed guards or political Instagram posts will change how it is we think of and form community. Outreach, solidarity, mutual aid, and the teaching of tolerance are essential to building a social future where we can hope for peace for all peoples. When people sit in their own pain, fear, and past victimization they become hostile towards others, creating the opposite of what is desperately needed. There is risk involved in coming together with others, vulnerability that is both necessary and sometimes terrifying, but we must take a leap into the ocean of what is yet to come if we are to escape the pain Jews have faced for ages. ■

Continued from page 1

whether they knew the bulk of their parents' stories or nothing at all.

Several of the contributors' children share interpretations of the continuing effects of this legacy with their own poems and creative prose. Despite the diversity of each family's history and journey of discovery, the intimacy of the collective narratives reveals a common arc from suffering to resilience, across three generations. This book offers a vision of a shared humanity against the background of inherited trauma that is relatable to anyone who grew up in the shadow of their parents' pain.

The book is edited by four women from Ann Arbor. Rita Benn is a clinical psychologist and adjunct faculty at the University of Michigan medical school. She teaches mindfulness meditation to education and healthcare professionals, cancer patients, and their caregivers, and established nonprofits to advance its practice. Dr. Benn and her husband Steve, both originally from Montreal, have three children and four grandchildren. Julie Goldstein Ellis is devoted to family, elder care, and volunteerism. Like her survivor parents, she helps keep generations of her cousins connected. A graduate of the University of Michigan, Julie has held management positions in retail and consulting. She and her husband Charles, an emeritus professor, have a son and daughter-in-law who are journalists in New York. Joy Wolfe Ensor is a psychologist whose professional career has focused heavily on the intergenerational legacy of trauma. She was born in New York City a few years after her parents and older brother arrived in the United States. Joy and her husband Doug have two adult daughters and one granddaughter. A retired executive, Ruth Wade currently volunteers at the Florida Holocaust Museum as a speaker and docent. She also assists her survivor father, Sidney Finkel, with his book and speaking engagements. Ruth grew up in Chicago and resided over twenty years in Ann Arbor, Michigan. She has one son, named for her father's brother Isaac.

In addition to writings by the editors, contributors include: Ruth Taubman, Avishay Hayut, Nancy Szabo, Sassa Åkervall, Ava Adler, Natalie Iglewicz, Phil Barr, Cilla Tomas, Simone Yehuda, Eszter Gombosi, Myra Fox (*z"l*), and Fran Lewy Berg.

Generations After met as a group for eighteen years and continues to meet, sharing family history and stories, and supporting each other. Bringing it all together into a book, and now putting it out into the world, has been an amazing, challenging, and ultimately inspiring process for them. *The Ones Who Remember: Second-Generation Voices of the Holocaust* can be preordered from your local bookstore.

For more information about upcoming book events, please visit www.secondgenerationvoices.com or email genafter@gmail.com. ■

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Changing times

By Rabbi Josh Whinston

My ***semicha*** (certificate of ordination) says that I am a "Rabbi in Israel," not that I am a rabbi of a particular congregation. And, like many congregational rabbis, I see my role as serving the broader community, as well as the members of Temple Beth Emeth.

Nearly six years ago, when my wife, Sarah, and I were trying to decide where we wanted to raise our family, Ann Arbor was at the top of our list. Ann Arbor is a community that values education, it is progressive, and the cultural offerings are on par with any major city in the United States. Excitement is in the air even when the football team isn't winning. And we get all that in a manageable bundle of around 120,000 people. It is because of these qualities and the quality of people that live in our community that I offer these words in hope of generating a communal conversation about our future.

It is hard to overstate the moment in which we live. Life, for many of us, changed in entirely unforeseen ways due to COVID, political systems are in significant rearrangement, and the threat of the climate catastrophe is more real today than it has ever been before. Yet, despite the enormous challenges, I am excited and hopeful for the future because I believe in fundamental human ingenuity and ultimate goodness. As a rabbi and community leader, the obstacles I see specifically for the Jewish community in the United States and in Ann Arbor are just as significant as the ones we face as humanity.

Rabbi Josh Whinston

We know, especially among the Reform, Conservative, and Reconstructionist branches, that, numerically, we are shrinking. At least part of the reason we are shrinking is that our institutions continue to function as twentieth-century entities. Communally, we are, of course, thinking about the future, but we must think about the future more expansively and more radically.

In an article published in the ***Los Angeles Jewish Journal*** on December 1, 2020, Steven Windmueller, PhD, a leading researcher in contemporary American Judaism, writes about this moment in American Jewish history, noting some of the ways that we are changing.

· ***Changing Numbers.*** Community requires a significant number of constituents to thrive and prosper. The Jewish community is undergoing a significant demographic transition as our core population base changes through assimilation, aging, and atrophy.

· ***Changing Generations.*** Generations reflect different interests, lifestyle choices, and cultural tastes. Who we were as a twentieth-century constituency will not be how we will behave in a twenty-first-century environment. How we engage a new generation will be the defining test for organizations after the pandemic.

· ***Changing Needs.*** As cultural themes, generational behaviors, and social norms shift, so do our needs. Because our organizations aim to serve communal needs, assessing generational trends will allow us to see if an existing institution is properly serving the masses.

I am hopeful about the future of Judaism in America and Ann Arbor. Still, just as significant changes are needed to ensure life for generations on this planet, we also need to change how our Jewish community functions. Windmueller calls on us to acknowledge the changes happening in our community and innovate. Are any of us truly satisfied with the way things are? Part of the problem is that we are all born into a system built for a different generation under different circumstances. What we have done in the past won't lead to success in the future, but I know we can do this. I know we are up for the challenge!

For those of us in leadership positions in our community, whether clergy, lay, or professional, I suspect we took on those positions primarily because we care deeply about the Jewish people and the Jewish community. As leaders, our duty is to the community — the Jewish people — first, and then our specific institution. I commend the efforts that I've seen to work together over the past few years. We have many events cosponsored by multiple institutions, we've shared in expenses, and we've promoted these efforts jointly,

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L'dor v'dor podcast: from leaders to leadership

By Rachel Levy

I have spent the last two years at the University of Michigan School of Social Work, studying Interpersonal Practice and Jewish Communal Leadership through the Jewish Communal Leadership Program (JCLP). During this time, it has become evident that when we talk about "Jewish leadership" in the academy, we are generally talking about those who are "experts," or those who have held their positions in powerful organizations for years. As a younger member of my program, I wondered why voices of young and youth leaders are not as represented, and I decided to seek them out on my own.

Last summer, through an independent study project with the Frankel Center for Judaic Studies, I worked and learned with Professor Deborah Dash Moore to interrogate how and why "Jewish leadership" is conceptualized to segregate out young leaders.

My project gave me the opportunity and privilege to speak with six Jewish leaders between the ages of 18 and 21 who were either in the midst of, or had just concluded, their leadership terms in national Jewish youth movements. With the permission of those I spoke with, I recorded our conversations and organized them into a 45-minute podcast, "L'Dor V'Dor: From Leaders to Leadership," which I hope you will access on SoundCloud.com (search on the title).

After speaking with Sam Zuckerman, the then-current president of United Synagogue Youth, the Conservative youth movement; Fletcher Block, the outgoing president of NFTY, the Jewish Reform youth movement; Hannah Finkelstein, the outgoing Communications Vice President of NFTY; Maya Zucker, the outgoing president of BBYO, a pluralist Jewish youth movement; Elijah Axt, a camp counselor and leader in Habonim Dror North America (HDNA); and Lucy Cosgrove, an undergraduate student the University of Michigan Ann Arbor and the campus Hillel's first female gabbai of the Orthodox Minyan, I was not only hit with a wave of nostalgia, but felt more energized about Jewish community building and connectedness than I had in a long time.

Rachel Levy

These conversations were thoughtful and spanned a variety of topics. Each leader I spoke with received the same set of questions that asked generally about their journey to leadership, the way they conceptualize their role as leaders, how they experienced that role, and what their visions were for the Jewish community moving forward.

While each leader brought their own flavor and opinions, there were some connective themes that emerged. Despite many of their affiliations with denomination-based movements, many of the leaders saw denominational lines as blurry, rather than a boundary not to be crossed. These leaders expressed and called for the importance of intra-Jewish collaboration and understanding, recognizing that denominational adherence may be harming rather than helping to build sustainable Jewish communities.

When asked about challenges facing the American Jewish community, responses ranged from the disunity around Zionism and Israel/Palestine, pivoting during COVID-19, and balancing busy secular lives with meaningful Jewish engagement. These leaders were articulate and honest about what they saw as challenging and were also quick to offer solutions and ideas about how to proceed. And despite naming some large and complex challenges facing their communities, none of them expressed fear about a Jewish future; in fact, it was quite the opposite.

In addition to asking about challenges, I asked these leaders what they saw as the strengths of the American Jewish community. Their answers ranged from unique to supportive, honorable to empowering, creative to prideful. The Jewish world that they see themselves as a part of is large, interconnected, diverse, assimilated, religious, secular, spiritual, and more. It is a world that recognizes the ancestral survival and trauma of the Jewish people, without letting that be the definitive characteristic of Jewish identity. It is a world that holds possibility in challenge, adaptation in tradition, and diversity in particularism.

While this was not an "official" research project, this podcast does raise important questions about the positionality of young and youth leadership in American Jewish life, the contexts in which these leaders are operating, and what we value in Jewish leadership. More than anything, our conversations confirmed how necessary young and youth Jewish leaders are to American Jewish community building, and how worthy they are of being included in big conversations about a Jewish future that is more theirs than anyone else's.

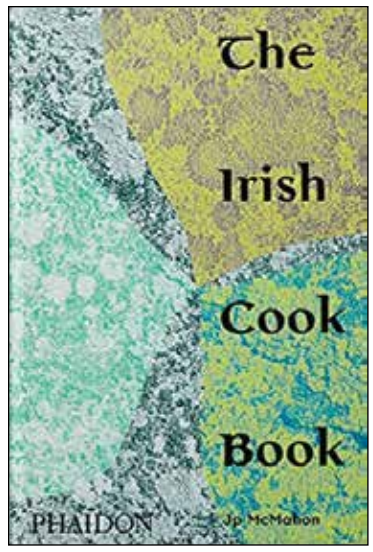
Youth and Young Jewish leaders are some of the most dedicated and engaged members of American Jewish communities today: they contribute a generous amount of unpaid labor and time, they are often working with ridiculously small budgets, and they are asked to take on a responsibility that is equivalent to that of, but often under-recognized by, the adults that they work alongside.

How can we better acknowledge and uplift the contributions of young Jewish leaders so that they choose to stay involved, rather than feel like they need to retire at age 18? Is it worthwhile to shift the focus of Jewish continuity discourse from engagement to retention? When will the best practice for decision making within the Jewish world be inclusive of all Jews of all ages? And who is ready to commit to thinking more about this? ■

Ireland: There are Jews there?

Lonnie Sussman, special to the WJN

Next up on my world travels through the lens of food is Ireland. There are a few reasons why I've wanted to go there, mainly having to do with how beautiful a place it is, at least in photos. I know people who have been on tours or self-guided trips who came back with great stories about the biking, hiking, and pubs, as well as cairns, castles, seascapes, meadows, and rivers. It all sounds magical and interesting. I've read about some of the gritty, uglier aspects of Ireland, mostly in mystery and crime novels but also in the newspapers when there are "troubles," political issues, and other problems that are covered by journalists. What I never thought about was Jewish people in Ireland.



There is a history of Jews in Ireland dating back to the 1500s. Most of the early immigrants came from England but over the next centuries they also came from the Russian Empire and Germany. Another source said that the settlers in the sixteenth and seventeenth centuries were Sephardim, probably following the expulsion from Spain. Yet another source mentioned that by the twentieth century most had fled from Lithuania. Chanchi Goldstein, the Chabad Rebbetzin who works with University of Michigan students, has a family connection to Ireland. Her great-great grandparents were two of the thousands of Jews escaping from the persecutions and pogroms of the Russian Empire. They decided to emigrate to the United State and booked a journey on a boat. The boat stopped for refueling in Cork, Ireland. Since they did not speak any English but did recognize that the signs were in English, they assumed they had arrived in the United States. They got off the boat and somehow got to Dublin where they found a Jewish community. Chanchi's great-grandmother was sent to England for schooling and remained there after marriage, but distant relatives still live in Ireland. Her grandmother was very proud of her Irish heritage and enjoyed wearing green on St. Patrick's Day. Since the post WWII era the Jewish population has shrunk but there are still a few synagogues in the south and one in Northern Ireland, and a Chabad House in Dublin.

Our nephew Max, his wife Kate, and their young son, also have a special connection with Ireland as Kate has both Irish and U.S. citizenship. They have traveled there many times and are currently working with Zingerman's Food Tours on a program to explore the foods, sources of food, and food producers of the country. If you want more information, check out Kate's blog www.bogandthunder.com or contact Max and Kate at hello@bogandthunder.com.

Anyhow, in a conversation with them I mentioned I'd like to visit Ireland but didn't think there would be any food I could eat. They have corrected my mistake by informing me of the newish food trends of organic and garden-to-table as well as the multitude of vegetable and fish dishes. I'd completely forgotten that Ireland is an island surrounded by sea and with many rivers.

There are many Irish cookbooks but a really interesting one I found in the Ann Arbor library is *The Irish Cookbook* by JP MacMahon. The author writes about the history of food in Ireland and the influences of Celts, Vikings, Normans, Anglo-Saxons, the French, the Polish, and many others who have contributed to what is today viewed as "Irish food."

I should have known some of the new information gleaned from the book, but I had never thought about potatoes, a New World food, that were only brought to the island in the eighteenth century. There is also a strong tradition of gathering wild food like mushrooms, nuts, and even seaweed. I don't have enough room to share some of the recipes that sound intriguing, but you could look them up. They include "Roasted Barley Ice Cream with Irish Cream," "Porter Cake," "Spotted Dog" (it doesn't include any animals), "Seaweed Salsa," and a recipe for "Kohlrabi Roasted in Butter and Hay."

There are recipes using nettles for soup, a puree, blended with cream cheese and wine. There are recipes using elderberries, different kinds of mosses, scavenged nuts, as well as stout, whiskey, and other spirits. I have chosen to offer some of the recipes Max sent me as they seem more likely for readers of this column to try. Thanks Max and Kate for helping open my eyes to this beautiful and interesting country.

Pickled Salmon

Kate and Max sent me a few of the Irish folk tales about salmon. They feature a magical salmon that lived in the River Boyne. It fed on hazelnuts that dropped into the river and drew so much intelligence from them that the fish became known as "The Salmon of Knowledge."

This is a recipe from the early nineteenth century written by Mrs. A. W. Baker in her manuscript, *Mrs. A. W. Baker's Cookery Book*. She also writes "it will keep three months in cold weather." I'm sticking with the theme of Irish cooking but check out Avery Robinson on the JCC's website for his Zoom class on curing salmon (a.k.a. lox) and baking bagels.

- 1 tbs salt
- 1 tbs whole black peppercorns
- 1 tbs ground mace
- 1 tbs freshly grated or ground nutmeg
- 1 tbs whole allspice berries
- 9 bay leaves
- 2-pound salmon fillet, cut crosswise into 6 pieces
- 2 cups white wine vinegar

Pour 4 cups of water into a large pot and add salt, peppercorns, mace, nutmeg, 3 bay leaves, and allspice. Bring to a boil over high heat, then turn off the heat and let rest for 10 minutes. Repeat the boiling and resting process twice more, then add the salmon to the pot and bring to a gentle boil over medium-high heat. Simmer for about 5 minutes then carefully lift the fish from the pot with a slotted spatula or spoon without letting it break apart (good luck). Set aside and allow to cool. Strain the poaching liquid through a fine strainer or cheesecloth into a medium bowl, stir in the vinegar and set aside to cool. Use a glass or earthenware baking dish with a cover and put the rest of the bay leaves (6) in the bottom and lay the salmon pieces side by side on top. Pour the cooled poaching liquid over the salmon, making sure it covers the fish entirely (add more water and vinegar if needed). Cover and refrigerate for at least 3 days or up to a week. Turn the fish over once a day. To serve, bring the fish room temperature and serve with brown soda bread and unsalted butter.

Brown Soda Bread with Stout and Treacle

We didn't have any stout, which I thought might be like beer, and I didn't know what treacle is (it turned out to be something like molasses), so I used honey. It was delicious plain but even more delicious with jam and butter.

- Canola oil for greasing the bread pans
- 5 3/4 cups whole wheat bread flour
- 1 tbs baking soda
- 4 tsp salt
- 1 ½ cups mixed seeds like pumpkin or sunflower or flaxseed
- 2/3 cup treacle or molasses (or honey)
- 2 eggs
- 3 ½ cups buttermilk
- 1 cup stout (I used water)
- 1/3 cup steel cut oats for the topping

Preheat the oven to 265 degrees (not a temperature we often use) and grease 2 loaf pans. Stir all the dry ingredients together in a large mixing bowl. Add the molasses/honey, eggs, and buttermilk, and combine. Then add enough stout/water until you have a wet dough. Pour the dough into the 2 loaf pans and sprinkle the oats on top. Bake for an hour and a half or more, until the loaves sound hollow when the bottoms are tapped.

Colcannon

serves 6.

This is basically mashed potatoes Irish style. The name "Colcannon" may be Welsh for leeks or leek soup made with potatoes. There is another tradition of using leeks instead of the onions that is called "Champ". It can be made with peas, cabbage, or kale instead of the onions.

- 2 pounds of potatoes, peeled. I recommend using Yukon Gold
- 9 oz butter, room temperature (I used a tablespoon, seriously, it's enough.)
- ½ cup milk
- 2 or 3 thinly sliced onions (the recipe calls for spring onions, but they are months away from being ready, so I used green onions, worked great and they are used in Champ as well.)
- ¼ cup chopped parsley.
- I used some raw, chopped up Napa cabbage and mixed it in with the potatoes. DELICIOUS.

Boil the potatoes until they are soft, then drain and mash with the butter and season with salt and pepper. Heat the milk in a small pan until it boils, then turn the heat down to simmer and add the onions. When they are tender, fold this mixture into the mashed potatoes and add the parsley. Other versions of this dish use different greens like kale or cabbage. The second time I made this I did use some chopped up kale and it was excellent too.

Winter Salad with Herb and Honey Dressing

Makes 1 cup of dressing

Use a variety of greens like torn kale, shredded cabbage, broccoli, and radicchio. Mix and match the greens you like or have on hand. It's the dressing that makes this dish.

- ¾ cup extra virgin olive oil
- ¼ cup cider vinegar
- 1 tsp honey
- 1 garlic clove, crushed
- 2 tbs mixed herbs like parsley, chives, mint, thyme, all freshly chopped
- Salt and pepper to taste. Shake well to blend.

Candied Turnips with Crozier Blue

serves 4

Crozier Blue is a firm sheep's milk cheese and no, I had no idea what it was either. Still, the idea of using turnips in something other than soup is appealing. I don't know where this recipe was published but it was created by a chef named Paul Flynn for the Irish Food Board. I don't know what that is either, but the dish is outstanding.

- ½ pound of blue cheese cut into 4 thin slabs of equal size
- 1 cup of mixed sprouts or chopped watercress
- 2 tbs sunflower or other neutral oil
- 1 small rutabaga or white turnip cut into ½ inch cubes (I used one of each)
- 1¼ cups hard cider (there are many Irish recipes using hard cider but I think you could use regular cider or even apple juice and I didn't have any of those so I used apple cider vinegar.
- 1 tbs brown sugar
- Pinch of ground allspice
- Salt to taste

This chef recommends putting a shallow roasting pan into a cold oven and then heating the oven to 400 degrees. Then put the oil and rutabaga in the pan and stir to coat well. Bake for 5 minutes, then stir in the cider, sugar and allspice and make sure to coat the rutabaga well. Bake for about 20 minutes or until the liquid has evaporated and the rutabaga starts to caramelize. Remove from oven and season with salt. Divide onto 4 plates and top each serving with a slab of cheese. Sprinkle the sprouts on top.

Cabbage with Ginger

This serves 6. It's another recipe for which I have no source except the notes that come with it. It is served at a restaurant called "Brocka on the Water" in Ballinderry, County Tipperary. Doesn't that sound lovely? There was a thriving spice trade in Ireland since at least the early sixteenth century. Ginger became associated with a holiday named for St. Michael the Archangel, the patron saint of healers and ginger was used as health remedy.

- 1 cup red wine vinegar
- 1 cup sugar
- 1 small head red cabbage cored and thinly sliced
- 1 to 1½ inches of a piece of fresh ginger, peeled and minced
- 2 cloves of garlic, minced
- Salt and pepper

Combine everything in a medium nonreactive pot and season. Bring to a boil over high heat then reduce the heat to medium-low and simmer, uncovered for 40–45 minutes or the liquid is reduced to a syrup and the cabbage is soft. Serve warm or cold. ■

Moshe's love for his fellow Jew, giving up that which is dearest

Rabbi Aharon Goldstein, special to the WJN

During this month, we are going to learn about the Torah portion of Tetzaveh wherein God commands Moshe Rabbeinu to make the menorah and oil. That reading will be on Shabbos February 12.

In this portion, Tetzaveh, Moshe was given many commandments about building the tabernacle and its vessels. One thing sticks out that's unusual with this week's reading that we don't see in any other Torah reading: the name of Moshe is completely omitted, not even mentioned once in the Torah portion. Even though there are many communications and commandments and directives that God was giving to Moshe Rabbeinu in this week's reading, his name is not mentioned.

Rabbi Aharon Goldstein

So, the commentators said that the reason why Moshe Rabbeinu's name is not mentioned in this week's reading is that after the incident of the Golden Calf, God was very upset with the Jewish people, and He wanted to destroy them. Moshe Rabbeinu told God that if He was going to forgive the Jews for this terrible sin, then everything is good. But if He was not going to forgive the Jews for this terrible sin, then Moshe wanted God to please erase his name from the Torah. He asked that his name not appear in the Torah.

Obviously, in the end God forgave the Jews. But nevertheless, since Moshe Rabbeinu was a tzaddik (a righteous person) and he put in this request asking that his name be erased — even though that was only based on the condition that they're not forgiven — the fact that a tzaddik says "erase my name" leaves a "residue" of that request remaining. Therefore, even though God did respond to Moshe Rabbeinu, and He did forgive the Jews, nevertheless, God wanted to fulfill the Tzaddik's request to erase his name. So, God took one portion of the Torah and made no mention of Moshe's name.

This requires some explanation. What's going on here with the erasing of the name and not erasing the name? Let's understand. The Torah is the most precious object in the eyes of Moshe Rabbeinu. The entire essence of Moshe Rabbeinu was that he was Torah, to the extent that the Torah is even called Toras Moshe — the Torah of Moshe. There's nothing more precious in the eyes of Moshe than the Torah. So, it's very clear to anyone — from a logical standpoint — that Moshe Rabbeinu wouldn't be ready to give up his name from the Torah for anything in the world. Nothing would be able to compensate him for that. The Torah was so important to him that even if he was offered the entire wealth of the world, he would not give up his name being integral with the Torah.

So, it makes sense to say, as a large understatement, that this was very dear to him. The very fact that he told God to take out his name was only after the Jewish people sinned with the Golden Calf. And when God was saying that there's a possibility of eliminating the Jews, Moshe wasn't hesitant to give that warning to God that his name should be taken out of the Torah. Moshe Rabbeinu's love of the Jewish people was the most precious thing to him and that's how strongly he felt. This act, that Moshe Rabbeinu was willing to give up on his name being in the Torah, shows us the very deep commitment and connection that he had with the Jewish people.

On the surface one could have said that Moshe Rabbeinu had all the justification in the world for his name to be taken out. He could have just stayed out of the way and let God punish the Jewish people in the way He wanted. Especially because the egregious sin was committed so soon after the Jewish people had witnessed the revelation of God at Mount Sinai. Here they denied the eternal oneness of God by worshipping the idol of the golden calf. That is number one. Number two is Moshe Rabbeinu wasn't even there when they sinned. So why should he care so much about them? They committed such a terrible sin — let God do whatever He wants to do with them!

Nevertheless, Moshe Rabbeinu stood and begged from God that He should forgive the Jewish people. He begged to the extent that if God chose not to forgive them, then God should take his name out of the Torah. So, in other words, it's like Moshe Rabbeinu saying to God; if the Torah can't find a way to forgive the Jewish people for the sin of the golden calf, I'm asking You to take my name out of the Torah. This expressed the tremendous connection between Moshe and the Jewish people — regardless of what they might do, he couldn't see God punishing and destroying the Jews.

Also, the strong connection between God and the Jewish people — that despite the fact that they committed a terrible sin, they are still the chosen of God and they have this very strong bond with each other even though they did something so terrible. Even though one could say that the Jewish people have a tremendous connection to the Torah, and the Torah to them, that still doesn't equal the strength of the connection between them and God — even if they would commit such a terrible sin.

Therefore, the deep connection between Moshe Rabbeinu and the Torah, and between the Jewish people and the Torah, doesn't come close to the deeper connection of their connection with God that is beyond everything. This Mesiras Nefesh (willingness to give up everything for God) that Moshe Rabbeinu demonstrated to God brought about God's forgiveness for the Jews because he went above everything and he looked at the very strong connection between God and the Jewish people.

Once Moshe Rabbeinu demonstrated this connection, this very deep connection, between him and the Jewish people and with the Jewish people and God, which is greater than the Torah, it brought about God's willingness to forgive them even for such a terrible sin as worshipping the golden calf.

From here the Lubavitcher Rebbe concludes that we can learn a lesson about Ahavas Yisroel (loving your fellow Jew). This is a very strong love — even toward someone that has sinned a terrible sin like the golden calf. Nevertheless, the love that we have for our fellow Jew has no boundaries — no limitations. It is to the extent that we are willing to give up the most precious thing, the Torah, in order to show our love to our fellow Jew. This is also what Moshe Rabbeinu, as the leader of the Jewish people, demonstrated to God as his commitment to the Jews. Consequently, that brought about God's forgiveness. This does not only apply to Moshe Rabbeinu, but in every generation, we have the leaders of the Jewish people tremendously dedicated and connected to their people and are always there for them. ■

AA Orthodox Minyan in February

For all events, please contact rabbayael@annarborminyan.org for location or with any questions.

ANN ARBOR ORTHODOX MINYAN

The Debt Laws of Shmita (the Sabbatical Year): A Hand Up, not a Hand Out
Wednesday, February 2, 12:30 p.m.
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Zoom Link: https://bit.ly/ShmitaLunchAndLearn

Virtual Israeli Farm Tour for Kids
Sunday, February 6, 9:30 a.m
Join us over Zoom to learn about the shmita year (Sabbatical Year) as we hear from an Israeli farmer and see a virtual tour of his farm. There will be an opportunity to ask questions about farming in Israel. Open to kids of all ages.
Zoom Link: https://bit.ly/IsraelFarmTour
Outdoor Havdalah ceremony around a firepit, at the home of a community member.
Saturday, February 12, 7 p.m.

Join the AAOM as we honor Black History Month through an interfaith dialogue and text study.
Thursday, February 17, 8 p.m.

Join the AAOM on President's Day to do a social action project in Ann Arbor.
Monday, February 21, 10 a.m.

Wednesday, February 23, 12:30 p.m.
Parsha Lunch and Learn. Join us to explore themes of the weekly Torah portion in the book of Exodus.
Zoom Link: https://bit.ly/ParshaLunchandLearn ■

Meditation from Sinai

JLI winter course February 16–March 23.

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For millennia, Jewish scholars, philosophers, ethicists, moralists, and theologians leaned on mindful awareness to enhance their personal relationships with G-d and to sharpen their understanding of the surrounding world — but this knowledge and practice remained largely their exclusive property. In the modern era, however, perceptions continue to shift rapidly and radically, and there is an unprecedented thirst for authentic Jewish insight and guidance translated into relatable terms for practical consumption.

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Meditation from Sinai is a transformative, empowering offering that unveils meditation and mindfulness as the bedrock upon which all meaningful life is built. It synthesizes extensive research from both the spiritual and scientific communities, forging a practical path to fully realizing life's potentials. This is done by mastering the art of pausing, gazing inward, and harnessing our contemplative powers to uncover the profound significance of life's every moment.

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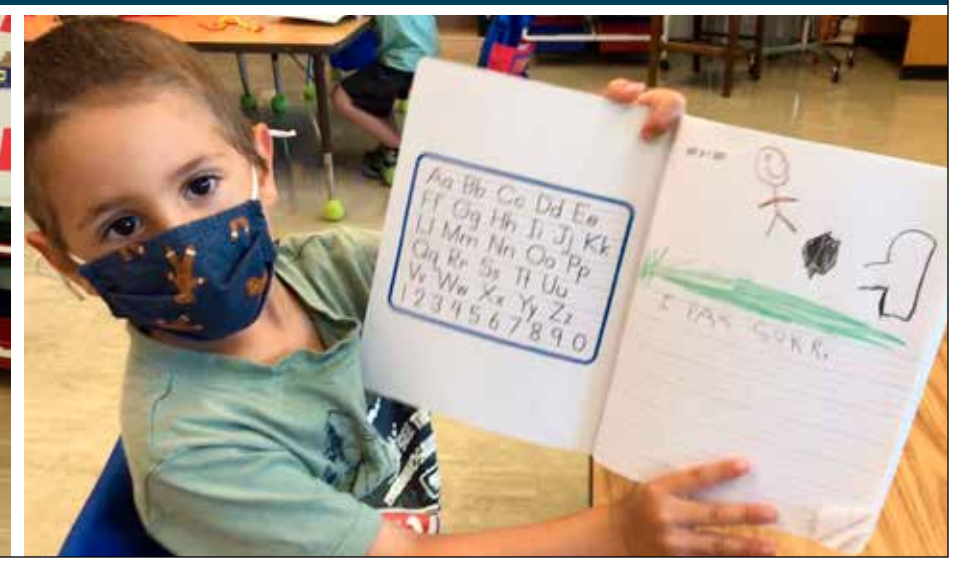

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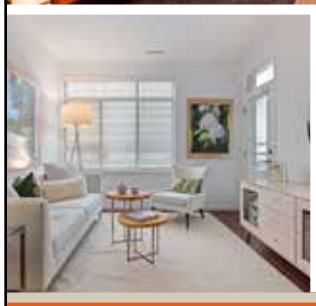

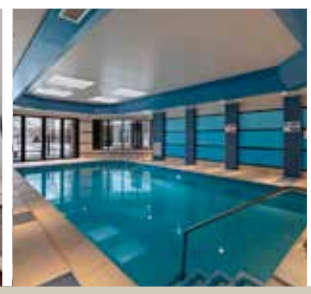

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Sankofa in Washtenaw

Leslie McGraw, special to the WJN

February is, among other things, Black History Month. Washtenaw County residents have a rare resource in the African American Cultural and Historical Museum of Washtenaw County (AACHM).

First, it is one of about 100 museums in the United States (out of 35,000) with a major focus on the contributions of African Americans. Additionally, with its hyper-local focus, a more inclusive understanding of the county's beginnings can be derived.

The opening exhibit, launched in October, is described as "a visual collaboration inspired by community, identity, history, legacy, resilience, and hope." The six artists featured were Wasentha Young, Gregory Sipp, Dr. James Lee, Wanetta Jones, Karen Simpson, and Earl Jackson. The first featured artists have several things in common: 1) They all have roots in Washtenaw County; 2) They all are longtime supporters of the museum; 3) Each is a visual storyteller.

Dr. Deby Mitchell introduces Lockard at a lecture.

"Afro Blue" Gregory Sipp's mosaic of John Coltrane, made in honor of Robert "Bob" Brown.

Says retired teacher and local artist Gregory Sipp, "It is such an honor for me to have two of my mosaics displayed in the [museum]. To me the museum is a treasure for the community. It is a physical space to preserve, archive, and celebrate African American history."

AACHM and the collective community in Washtenaw County have many reasons to celebrate in this season. Over the past few months, the museum has reached Gold Star Status with GuideStar, exceeded its end-of-the-year giving goal of $50,000, and has recently opened its second exhibit: Sankofa Exhibit: The Art and Legacy of Jon Onye Lockard.

The late Jon Onye Lockard (he died in 1983) has a heavy footprint across the United States and Africa, but especially locally. From traveling portraitist to painter and educator, he captured African and African American culture and history, mentoring and teaching along his journeys. He taught life drawing and African American art and culture for forty years at Washtenaw Community College.

One of his more well-known contributions was his iconic painting, "No More," with an image of the Original Aunt Jemima pancake box featuring a black woman pumping her fist out of the box. Another major contribution happened for him later in life when he served as a Senior Art Advisor for the Martin Luther King Jr. Memorial in Washington, D.C. His life, art, and legacy are kept alive through the Jon Onye Lockard Foundation, run by his family, friends, students, mentees, and devoted widow, Leslie Kamil.

Sankofa, which comes from the Akan people of Ghana, is a concept that involves "fetching" the pearls of wisdom from your past and using those pearls to help you in your journey moving forward. The museum, with its 28 years of presence in Washtenaw County, is positioned to help capture, preserve, and present the nuggets from the past in efforts to forge a way forward.

"We are truly thankful to everyone for their support and are really excited about our new exhibit. We look forward to sharing the amazing works of Mr. Lockard," beamed Board President Dr. Debby Covington.

The new exhibit opened on January 23 and runs through April 17. Visiting the museum is free during the hours it is open to the public, each Saturday and Sunday from noon to 4 p.m. at 1528 Pontiac Trail in Ann Arbor, Michigan. Information about tours, museum visits, and other current projects can be found on the museum's website at www.aachm.org. ■

Planting the seeds of peace

by Debbie Carbone

The intersection of history and progressive change overlapped beautifully at the Hebrew Day School of Ann Arbor when students gathered to honor the life and teachings of Dr. Martin Luther King Jr. Dr. King's legacy and his use of nonviolent protests were shared with our students through educational videos, diverse literature, quotes, projects, and speeches. The

connection between Dr. King's teachings, his activism, and the injustices he endured were explored through age-appropriate and reflective lessons.

The concepts of kindness and problem solving were the focus in the lower elementary grades, while the upper elementary students drew from their maturity and broader experiences to tackle heavier issues like injustice, intolerance, and stereotypes. Historical figures like Dr. King, Mahatma Gandhi, and Ruth Bader Ginsburg remind us, and our students, how to persevere, to speak with conviction, and to seek unity. One concrete way to further the message of seeking to find commonalities, rather than solely identifying our differences, is through the creation of Peace Poles.

Japanese philosopher Masahisa Goi (1916–1980) began a Peace Pole project in 1955 in an effort to spread the message, "May Peace Prevail on Earth." Goi's mission was to "unite people across the world through the universal peace message." Today, there are over 250,000 Peace Poles planted worldwide as dedicated markers of the pursuit of peace.

Seeking to bridge Dr. King's emphasis on peaceful protest and the value of tikkun olam (repairing the world), our students embarked on the meaningful task of creating Peace Poles. Sprawled across the carpet in distanced, multi-age groupings, they pulled from King's speeches and their own personal experiences to craft their own unique Peace Poles. Kindness, fairness, calmness, respect, acceptance, peace, love, diversity, and shalom were some of the beautiful yet powerful words the children selected to incorporate.

I strive to plant the seeds of curiosity and passion within our students and to help them recognize their influential roles as leaders and supporters. It is my sincere hope that the act of planting Peace Poles throughout our building will help our students to recognize their ever-growing capacity to lift up their voices and to "think, speak, and act in the spirit of peace and harmony." ■

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Continued from page 7

and yet, these programs will not be radical enough to sustain the future. We need to be doing more than cosponsoring events.

Our institutions have engaged in the Life and Legacy program, and it is an incredible opportunity for our community and an innovative way to encourage giving. Securing donations to sustain the Ann Arbor Jewish community for future generations is noble and essential. Still, another necessary component of securing the future of the Ann Arbor Jewish community is to ensure our institutions respond to the needs of Jews now and into the future. As we develop a culture of giving, simultaneously, we need to create a culture of structural innovation. We are doing a good job raising money; we also need to grow the community. With COVID upending our lives and Life and Legacy inspiring us, now is the time to seize the opportunity for creative and innovative thinking.

It is time for bold ideas! When faced with a changing world in the past, we Jews have always responded with great imagination, and today should be no different. Our tradition has survived for thousands of years, not because we refused to reimagine ourselves, but because we did! When the Temple was destroyed 2,000 years ago, Yochanan ben Zachai chose to reimagine Judaism and blessed us with a tradition that looked to the past but thought of the future.

We too live in a revolutionary moment. The question is, will we maintain a reactive stance, or will we pivot to proactiveness, taking the challenge of the day and building a Jewish community that will thrive in the years to come?

If we were designing the Jewish community today from the ground up, what would it look like? Given our ongoing COVID experience, we should be asking ourselves about Jewish life now. When do we feel most connected to each other? How did we find new ways to connect during the pandemic — what felt most meaningful? What did we miss most? What pandemic innovations would we keep?

I want to engage our community in thinking about our future. Our goal must be a more vibrant, meaningful, and Jewishly satisfying community. Our future is not written, and we need a revolution in thinking and action if we are going to see a brighter future for Judaism in Ann Arbor. Ann Arbor is just the place to start a new Jewish revolution, reshaping and reimagining what it means to be a Jewish community. We need to be cultivating the communal space for growth, not maintenance. The Washtenaw Jewish News and I invite you to a communal conversation about our future on Sunday, March 20, 2022, at 3 p.m. We hope for diverse voices and voices who often find themselves outside institutional life. Please join us in the Temple Beth Emeth sanctuary or Zoom as we begin reimagining Judaism in Washtenaw County. Details to come in the next WJN. ■

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Looking for Rose: Losing family, finding community

By Clare Kinberg, 26th Installment in a series

Racism is worse than idolatry. Racism is satanism, unmitigated evil.
Few of us seem to realize how insidious, how radical, how universal an evil racism is. Few of us realize that racism is man's gravest threat to man, the maximum of hatred for a minimum of reason, the maximum of cruelty for a minimum of thinking.
Let us cease to be apologetic, cautious, timid. Racial tension and strife is both sin and punishment. The Negro's plight, the blighted areas in the large cities, are they not the fruit of our sins?

Rabbi Abraham Joshua Heschel spoke these words in a speech in 1963 at a Chicago conference on "Race and Religion." I was eight years old.

I did not hear these words spoken, and only read them recently. However, the feelings and ideas he expressed on that day must have come from an inspired source that blanketed the earth, warming the souls of those ready to hear them. How else could they have infused themselves in my deepest being?

My Aunt Rose, permanently outcast from my family after she married a Black man in the 1930s, was 57 and already divorced from Mr. Arnwine when the Race and Religion conference took place. Did Rose hear Heschel's words or those of Reverend Martin Luther King, Jr., that day?

Not long after Rabbi Heschel's speech, I was riding in the front seat of my father's Buick LeSabre, accompanying him to work on a Saturday morning. His used machinery warehouse, Rodell Equipment, located in an industrial part of downtown near the Mississippi River, was a 45-minute drive from our home in the white suburbs of St. Louis. I loved when my father occasionally took me to work with him. The huge grimy machines, some rising to the 10-foot ceilings, scared and thrilled me at the same time. His workplace was a world apart.

On the way, my father drove through a residential neighborhood in a poor, Black city area and I was inexplicably consumed with emotions expressed by Rabbi Heschel in the speech I never heard: "*By negligence and silence, we have all become accessory before the God of mercy to the injustice committed against the Negroes by men of our nation. Our derelictions are many. We have failed to demand, to insist, to challenge, to chastise.*"

I wanted to turn to my father and say, "how can we accept that our fellow human beings are living in conditions so much poorer than our own?" But just at that moment, my father locked the car doors and opened the car's glove compartment to allow easy access to a handgun that he, unbeknownst to me, kept there.

That was the moment I lost my father and my father lost me. How could I love and trust someone who witnessed this inequity each day, with no apparent affliction to his soul? I needed to know that the evil of racism was as apparent to him as it was to me. I wish I could have fled to Aunt Rose, but I didn't know she existed.

Even though other members of my family — a brother, another aunt — seemed to also have heard Heschel's words, my father's approach to the satan of racism unmoored me from my family.

Thankfully, I soon found anchor via the nightly news of Civil Rights and anti-Vietnam War protests. The reports revealed to me that I was not alone, but a drop in a large movement for change. Though the Black protesters were strangers to me, what they were doing made the only sense I could imagine as a way to live in a world of such inequity.

The fact that by that time, 45,000 American soldiers and over 640,000 Vietnamese people had been killed in the U.S. war against the people of Vietnam revealed another aspect of American racism. Unmitigated evil valued American lives over Vietnamese lives as well as white lives over Black lives.

Six years later, on October 15, 1969, I was 14 years old, and I wore a black armband to school in solidarity with the National Moratorium to End the War in Vietnam. There were only a few

of us in my high school in suburban St. Louis to do so, but I knew I was one of millions of Americans who supported the Moratorium and who were developing a critique of U.S. imperialism.

A decade later, in the 1970s, that critique grew while I sewed in the factory and read about my historic tribe of Jewish socialists. I was living in a lesbian collective in the city of St. Louis. One yellow-haired ten-year-old boy who lived next door had become obsessed with the "lezzies" on his block. One Saturday afternoon, I woke up from a nap to hear his cry from his rooftop, "Clare is a les-bi-an, Clare is a les-bi-an." He kept it up for several hours, until the sun went down. I lived in the house for ten years, and the harassment never abated.

During this time, in the summer of 1980, I caught a Greyhound bus from St. Louis to San Francisco, the gay center of the universe. On the day of my arrival, I saw a poster at Modern Times Bookstore for a "People's Fair." It was a sunny day, the jugglers were out, and the voices of a Black women's a cappella group punctuated the air. I was awed and enticed, a little overwhelmed

Every left-wing political group was at the Fair with their wares that included the message that if only U.S. imperialism were halted, the colorful peoples of the world would be free to fill every space with new designs and rhythms. Posters, pamphlets, bumper stickers, and incense, one booth after another. I was feeling lightheaded, the free atmosphere so different from the closed Midwest where I'd lived for my whole 25 years.

A red and black poster caught my eye; it took me a moment to focus on it. The black was an outline of Israel; the red, a blood-covered dagger stuck through the middle of the state. I took a sudden step back, transfixed by the poster, unable to comprehend its message. Something in me said, "No," but silently. I moved on to the next booth, but with my spirits greatly dampened. My attachment to Israel existed outside of my critique of American imperialism.

The next day, I returned to Modern Times Bookstore and found an old copy of a magazine in which several Jewish leftists debated the right of Israel to exist in the style so common among the male left at the time: confidant and harsh, going for the throat. I at once admired the writers for the surety of their prose, was intimidated by their knowledge, and was unconvinced by their arguments. I wanted to meet the writers, hear the arguments in person. Unfortunately, the magazine was two years old and wasn't being published anymore.

The poster, and the magazine that had folded, made we want to get back to St. Louis where I was on more familiar ground.

Two years later, in the fall of 1982, I sat at my kitchen table reading the newspapers, all three of them — the *St Louis Globe-Democrat*, the *Post Dispatch*, and the *New York Times*. Each had, in its own way, become essential daily reading since June 6, the day Israel had invaded Lebanon. Yet beyond murmuring, "It's awful," "How could this be happening," I didn't really have anyone to talk to about what was happening. I had many Jewish friends, but we didn't talk about Israel or Jewishness. I picked through the papers, silently. As the daily ritual extended into weeks, a persistent awareness of everything related to Israel enveloped my consciousness.

On August 24, after Israel's siege of Beirut, but before the massacres in Sabra and Shatila, Rabbi Jerome Grollman of United Hebrew Temple, "the oldest Reform congregation west of the Mississippi," wrote a letter to the editor of the *St. Louis Post Dispatch*, with the headline "Beirut was a disaster that must not be repeated." "Israel's invasion of Lebanon was a Jewish disaster," the letter begins. "It was a Jewish disgrace."

Even then, in August 1982, Rabbi Grollman knew how the Jewish community was going to divide over this. "Courageous and dedicated Jews are beginning to speak out. Admittedly we are in the minority, but we are a growing number. True, we are somewhat helpless. World Jewish opinion is controlled by the Begin-Sharon establishment through such instruments as the Conference of Presidents of Major Jewish Organizations."

Rabbi Grollman ended his letter to the *Post Dispatch*, "[O]nce before, we who are Jewish invoked the slogan: 'Never again.' We must now invoke it a second time. In the name of God, in the name of humanity, in the name of Torah, in the name of every Jewish value we hold sacred … never again must Israel be a party to such carnage. Never again must the Jewish people justify such violence."

The backlash against Rabbi Grollman was led by Bob Cohn, longtime editor of the *St. Louis Jewish Light* newspaper, who in an editorial on September 8, still a week before Sabra and Shatila, wrote that Rabbi Grollman's careless "diatribe" was printed in a notoriously anti-Israel newspaper (the *St Louis Post Dispatch*). Cohn ended his editorial, "We have a profound moral obligation to avoid joining or offering to put a rabbinic stamp of approval on the growing anti-Israel lynch mob."

In mid-September, on the day that the news of the massacres in the Palestinian refugee camps Sabra and Shatila was spread across the table, I forced myself to read the account out loud. My roommates, on their way to breakfast and work, stopped to listen. When I read that it appeared the Israeli army had aided the massacre by permitting the Falangists into the camps knowing full well their intentions, one of the women said, "Well, what did you expect?" and the other bustling women echoed, "yeah, really."

I shrank into my seat, flushed with confusion, then bolted for the back door.

I loved our little swatch of a yard, even though the grass was patchy and full of weeds, trees growing on either side creating too much shade for anything to thrive. The wind blowing through the leaves was soothing as I searched for an effective and appropriate response to my housemate's stinging, offhand comment. "What did you expect? What did you expect?" repeatedly thudding in my head. I did not have an articulate answer, only that I did expect something else. Or rather, I hadn't expected this. I felt unprotected and empty, without resources. Accused and defenseless.

I needed other Jews to talk to, and in my search to find Jews with whom I could try to untangle my thoughts, I found a deep chasm between my Jewish friends — who were unconnected to any Jewish organizations — and other Jews who read the *Jewish Light*. My friends were consumed with the moral crisis revealed by Israel's actions, by the many thousands of Lebanese and Palestinians who were killed during the invasion and siege, the indefensibly disproportionate loss of non-Jewish life. Despite my attachment to Israel, my friends and I had been shaped by the Vietnam War and the Civil Rights movement.

The *Jewish Light* and all the constituent Jewish organizations were consumed with defending Israel. There was no bridge. I was perhaps as stunned by this as Aunt Rose might have been to find her whole family was more committed to racism than to her. Aunt Rose died that year, 1982, still an outcast.

I continued to read the *Jewish Light* which maintained that every Jew agreed, or should agree, that public criticism of Israel was outside of the moral boundary of Jewish responsibility. At the same time, I reached out to my many Jewish friends, who had like me avoided Israel discussions for too long, and found that each and every one of them were very critical of Israel and thought a full public airing of the issues was needed. I found a new Jewish community on the other side of the wall, but I also refused to be an outcast.

I knew of Rabbi Grollman's United Hebrew Temple as the only Jewish congregation within the St. Louis city limits; the others had moved further west into the suburbs. My oldest childhood friend had had his bar mitzvah at UH. Its columned classical facade and huge domed sanctuary with 3,000 velveteen seats were familiar, yet not a space in which I found comfort. I never spoke to Rabbi Grollman about his letter to the *Post Dispatch*, but out of a feeling of solidarity, I applied to teach in the temple's religious school.

Working closely and teaching with other Jews who were active in the Jewish community held ambivalent attraction. How could a lesbian-feminist free spirit fit into a slightly musty classroom of young people who didn't want to be there? But the challenge drew me — it was almost like being lost in the woods — and I stuck it out. After the first year, the next several were easier. ■

Ann Arbor boy makes good, real good

By Chuck Newman

Editor's Note: Chuck Newman hosts a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk show format of the Zoom presentations highlights Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. You can find this interview and other previous shows at https://jccannarbor.org/event/conversations.

While growing up in Ann Arbor, Josh Silverman evidenced signs that he was going to do something special, and he has. He cofounded and was the CEO of Evite, and has been the CEO of Skype and Shopping.com, an eBay company. In May of 2017 he became CEO of Etsy when its market capitalization was $1.5B and under Josh's leadership it has grown to $28.5B. Etsy is an American e-commerce company focused on handmade or vintage items and craft supplies.

As a bright but bored student at Pioneer High School he often skipped classes, yet he did well on exams. He had the chutzpah to argue with his teachers that he deserved to get an A+ in the class since he did so without attending many of the classes. His chutzpah has served him well. For example, without having the qualifications for a job in Senator Bill Bradley's office, he convinced Bradley to create a job for him. Josh attributes his ability to summarize complex issues to their essential core to the work he did for Senator Bradley. One of the first things he does upon becoming the CEO of a company is determine what of the many things the company does or plans to do constitutes its essential core. The non-essential activities are often eliminated, and the freed-up resources are used to grow the business to great effect.

Rather than suffer through Pioneer, Josh took the initiative to find and take courses that

Josh Silverman

interested him at Huron and Community High School. After speaking with a teacher at Community High School with the intent of taking jazz classes there, he was taken by the more personalized teaching philosophy at what he calls "Commie High" and requested to transfer there for the balance of high school. His parents, Gene and Alida Silverman, perhaps knowing that Josh was capable of knowing what was best for himself, gave their permission.

Josh thrived at "Commie High" and felt that it "changed my life for the better." He made a diverse group of friends and loved the permissive environment. It was so permissive that at one point the administration had to make a rule that students and teachers couldn't smoke dope together on the porch.

There must have been other iconoclasts in his family. The family pets included two 6-foot-long iguanas and 20 or so snakes, including one that was poisonous. Josh recounts an occasion when his mother was shouting that there was a snake loose in the house and his father asking what it looked like as there actually were three snakes loose and he wanted to know which one it was. At that point she left home for a couple of days until they were all found and returned to their enclosures.

Of course, these animals needed to be fed, so rodents and insects were raised in a closed room in the house. Cleaning people were instructed to never open the door to that room, but they inevitably did, necessitating periodically hiring new cleaning people.

Josh learned the value of hard work early. He partnered with his brother Andy at 13 in a lawn mowing business. Being older, Andy would drive them to their jobs and Josh would do the bulk of work. Perhaps that was where he learned that it was good to be the one in charge.

He had many other jobs before he left for college including washing dishes and being a waiter at Bill Knapps and working in a movie theater. He agrees with Warren Buffet that the age of someone's first job is an indicator of how successful they will be as an adult. In his case, he feels that cutting grass in the hot sun for his share of the $7 charge taught him the value of money.

Josh's mother remembers him as being the perfect child, but he doesn't remember it that way. Having a hard time with structure and conformity, he remembers, caused him to "be a pain in the butt with some of my teachers." Some of his former classmates at Temple Beth Emeth's religious school remember him as being an active participant with some of the boys in their class in pranks that caused their substitute teachers to question whether they really wanted a career in Jewish education.

To learn how Josh successfully applied what he learned growing up in Ann Arbor, his philanthropy, leadership practices and advice to parents, listen to the recording of his interview on Conversations. It can be heard by going to https://jccannarbor.org/event/conversations and clicking on his interview. ■

Kerene Moore seeking seat on MI Court of Appeals

Hannah Davis, special to the WJN

Kerene Moore is a judicial attorney in the Washtenaw County trial court, working for Judge Van den Bergh. She previously worked at the Michigan Department of Civil Rights investigating civil rights cases, and at Legal Services of South Central Michigan, where she represented over 1,000 low-income Michigan residents.

"It's great to be able to help people with the least resources access the justice system," she says. "My entire career is about access to justice."

Moore is beginning her campaign for a seat in the Third District of the Michigan Court of Appeals. The seat is currently held by Judge David Sawyer, who is not eligible after this term but who has held the seat uncontested since 1986. This is a unique opportunity to shift the makeup of the court, she says. "Right now there are no people of color on either our Court of Appeals or Supreme Court in Michigan." There are two other open seats on the court this year, both of which will be filled by appointment by Governor Whitmer. This is the only seat that will go to a general election.

The 25 judges on the Court of Appeals are elected from four separate geographical districts across the state. Judges sit in panels of three to decide cases and rotate among panels, deciding cases statewide. Washtenaw County is in District 3, which mostly includes counties on the west side of the state, as well as Calhoun, Jackson, and Washtenaw. According to Moore, Kent County — home of Grand Rapids — is the largest county in the district and as a result tends to win open seats when there is an election. And once an election is won, the incumbent is very hard to unseat: "No sitting court of appeals judge has ever lost a race, so generally

people don't challenge them." The last time a judge was elected by voters in District 3 was in 1995.

Moore said this is an opportunity for her to make a broader impact in her career. "I've spent my career helping people one by one. As great as it is to be able to play whack-a-mole, I think it's important that we change the justice system so that everyone can access." She cites the Chief Justice of the Michigan Supreme Court Bridget Mary McCormack as an inspiration: "[McCormack] has set a great example. I would love to follow in her footsteps and be one of those judges who doesn't just sit back and watch the system act on people, but acknowledges what the system is doing, what it's not doing well, and who plays a role in making the system work better … I think there are always winners and losers, but it's the difference between losing because you have no idea how to engage the system or what your rights are … versus losing because you had a fair opportunity to make a case, but you were wrong. I want to make sure everyone has a voice in our system and that's why I decided to run."

Moore cites her years of bipartisan work as a key part of what she will bring to the bench, saying, "I will talk to anybody." She is used to having difficult conversations with communities who are on different sides and working toward solutions that work for all perspectives. In addition, she states that "I actually would like to do the work!" Appeals court judges are responsible for taking the lead in writing decisions, usually around eight a month. Sometimes, she says, judges "end up relying on law clerks to do all the work and [don't take] an active role in the decisions and in the system. I don't want to do that. I want to be a judge who cares, who's committed to the work for years to come."

Moore's campaign reflects a broader trend in Michigan of movements for justice system reform, including the establishment of the nonpartisan redistricting commission, the package of early and absentee voting measures passed in 2016, and Washtenaw County Prosecutor Eli Savit's campaign, which focused on a variety of decriminalization and diversion programs. Moore notes that prosecutorial elections are getting national attention and support, which she is excited about. Campaigns for judges are part of that movement, but are not as visible: contested elections are much less frequent, and candidates cannot state policy views explicitly, since judges are not allowed to indicate bias or partisan preference. However, Moore hopes that "my background and values speak loudly enough that people understand that my goal is to make sure that the justice system works for everyone." She mentioned that she is grateful for Savit's support in her campaign and that he is someone she reaches out to regularly.

The campaign hasn't officially launched yet: the first step is getting on the ballot, which requires the collection of 6,200 signatures (most campaigns aim to collect closer to 8–10,000 signatures since many will be stricken) by April 15. She says this will be an "uphill battle" since it is too late to take advantage of the good weather during the summer or the crowds of football season. In addition, judicial elections are not allowed to fundraise until February. But her campaign, called the "Moore Justice Campaign," is working on signatures now.

If you are interested in helping with the campaign, the first step is adding your signature to the petition to get on the ballot. In light of the risk of COVID and the need to maintain social distancing, Moore is asking volunteers to commit to "4 for 40": get four petition pages filled out from your own social circles, each of which have space for ten signatures. Sign up on the campaign website, Moore2022.com, to get petition pages or to be notified of other volunteer opportunities. ■

Calendar

February

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Tuesday 1 Rosh Hodesh Adar I

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Rosh Hodesh Online Minyan: Pardes Hannah. Adar 1. 10:15 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Jewish Blues in 20th-Century Classical Music: Frankel Center. Webinar and panel with Luca Bragalini.. 3 to 5 p.m.

Women's Rosh Chodesh Circle - Adar 1: TBE. 7:00 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 7:30 p.m.

Tea and Torah on Tuesday – for Women: Chabad. 8 p.m.

Wednesday 2 Rosh Hodesh Adar I

The Debt Laws of Shmita (the Sabbatical Year): A Hand Up, not a Handout: AAOM. Join us for a Lunch and Learn over Zoom. We are now midway through the Shmita year in Israel, which occurs every seven years. We will explore the laws of Shmitat Kesafim, releasing old debt and how it relates to modern challenges around debt in America. 12:30 p.m.

Yiddish tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

JLI Meditation from Sinai: Chabad. Divine spirituality to help you think, feel and live deeper. 7:30 p.m.

Theology Book Club: BIC Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. Contact Paul Shifrin at (248) 514-7276 for more information. 8 p.m.

Thursday 3

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 12 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 4

Candle Lighting 5:35 p.m. Terumah

Saturday 5

Havdallah 6:38 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Annual Quiz Night: BIC. s Virtual Edition is coming to a computer near you! Pre-registration is required. This will be a test of your socially distanced trivia skills, so grab a pen and paper, and test your knowledge. Sign up on the Beth Israel website. 8 p.m.

Sunday 6

Virtual Israeli Farm Tour for Kids.: AAOM. Zoom. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

Monday 7

Talmud Study with Rabbi Dobrusin: BIC. All are invited to join our Talmud study class. We read the text in Hebrew but an English translation is available and all discussions will be in English so no familiarity with Hebrew is required. We will first study a selection from the beginning of the Talmudic tractate of Sukkah dealing with an interesting question concerning the building of a Sukkah. Then we will turn to a section from the tractate of Pesachim, concerning the Pesach Seder. 4 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 8

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 9

Yiddish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

JLI Meditation from Sinai: Chabad. Divine spirituality to help you think, feel and live deeper. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 10

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Contact cantorannie@gmail.com for details and to join. Noon.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 11

Candle Lighting 5:44 p.m. Tetzaveh

Saturday 12

Havdallah 6:46 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Second Saturday Shabbat Morning Service: AARC. Led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event. Ta'Shma at 10 a.m. Service 10:30 a.m. to noon.

From Panera to Electric Cars: Monthly Topics in Jewish Law: BIC. May one bicycle on Shabbat? Is eating a grilled cheese at Panera kosher? Can one make minyan through Zoom? Is an LBGTQ ketubah halakhically permitted? Rav Nadav tackles contemporary topics in Jewish law, often sharing the best of Conservative Movement Responsa. Hybrid format (i.e. both in person and streaming). Zoom links are available on the Beth Israel website (www.bethisrael-aa.org). 12:15 p.m.

Outdoor Havdallah. AAOM. Around a firepit. 7 p.m.

Sunday 13

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Introduction to Judaism and Conversion. BIC. 1 p.m.

Monday 14

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 15

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah on Tuesday – for Women: Chabad. 8 p.m.

Wednesday 16

From There to Here: The Yiddish Origins and Cultural Travels of Fiddler on the Roof: Frankel Center. Virtual roundtable with Mikhail Krutikov, Anita Norich, and Karolina Szymaniak. Noon.

Yiddish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

JLI Meditation from Sinai: Chabad. Divine spirituality to help you think, feel and live deeper. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 17

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Interfaith Dialogue: AAOM in honor of Black History Month. 8 p.m.

Friday 18

Candle Lighting 5:53 p.m. Ki Tisa

Refugee Crises in Contemporary Europe, From the English Channel to the Polish-Belarusian Border: Frankel Center. Virtual lecture with John A. Young, Senior Staff Development Officer, United Nations High Commissioner for Refugees; Geneviève Zubrzycki, professor of sociology, WCEE director, U-M. Noon.

Saturday 19

Havdallah 6:55 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Shabbat Morning Service: Pardes Hannah. 10 a.m.

Sunday 20

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

Monday 21

Social Action Project: AAOM. 10 a.m.

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 22

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah on Tuesday – for Women: Chabad. 8 p.m.

Wednesday 23

Parsha Lunch and Learn: AAOM. 12:30 p.m.

Yiddish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

JLI Meditation from Sinai: Chabad. Divine spirituality to help you think, feel and live deeper. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 24

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Is Spinoza Still Salient? Are the Rabbis Really Relevant? Thinking in the Era of Instrumentalized Knowledge-Making: Frankel Center. Gilah Kletenik. Hybrid, 202 South Thayer Street, Room 2022. Zoom Registration: https://myumi.ch/y99w4 Noon.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 25

Candle Lighting 6:02 p.m. Shekalim

Kohenet Kabbalat Shabbat: Pardes Hannah. 7:30 p.m.

Fourth Friday Kabbalat Shabbat. AARC. On Zoom, e-mail: aarcgillian@gmail.com. 6:30 p.m.

Saturday 26

Havdallah 7:03 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Sunday 27

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Book Group: AARC. ***A State at Any Cost: The Life of David Ben-Gurion,*** by Tom Segev. Discussing introduction and Part 1. Email Greg Saltzman, gsaltzman@albion.edu. 11:30 a.m. to 1 p.m.

Introduction to Judaism and Conversion. BIC. 1 p.m.

Beth Israel Reads: ***Sum of Us*** by Heather McGhee: BIC. What is the common denominator among the 2008 housing bust, the stark rise in student debt, and the deeply concerning decline of America's infrastructure? Why are critical assumptions about access and opportunity, wealth and power based on a simplistic "zero-sum" equation? Register for this event on the Beth Israel website. 1 p.m.

Monday 28

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734.445.1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Beth Israel in February

Beth Israel's Annual Quiz Night
Saturday, February 5 at 8 p.m.
Quiz Night — Virtual Edition is coming to a computer near you! Preregistration is required. This will be a test of your socially distanced trivia skills, so grab a pen and paper and test your knowledge. See you there! Register on the Beth Israel website.

Beth Israel Reads: *Sum of Us*
Sunday, February 27 at 1 p.m.
What is the common denominator among the 2008 housing bust, the stark rise in student debt, and the deeply concerning decline of America's infrastructure? Why are critical assumptions about access and opportunity, wealth and power based on a simplistic "zero-sum" equation? You are invited to engage in this discussion when Beth Israel Reads convenes at 1 p.m., Sunday, February 27.
In *Sum of Us: What Racism Costs Everyone and How We Can Prosper Together*, economics specialist Heather McGhee explores the lesson that generations of Americans have failed to learn: Racism has a cost for everyone — not just for people of color. The book debuted in March 2021 at #3 on the *New York Times* nonfiction bestseller list, and now is long-listed for the National Book Award.
In support of small businesses, *Sum of Us* is available at local bookstores, as well as online. Additionally, the BIC library will have two lending copies available. Register for this event on the BIC website. To help defray costs, a donation of up to $10 is suggested, though not required.

From Panera to Electric Cars: Monthly Topics in Jewish Law
Saturday, February 12 at 12:15 p.m.
May one bicycle on Shabbat? Is eating a grilled cheese at Panera kosher? Can one make minyan through Zoom? Is an LBGTQ ketubah halakhically permitted? Rav Nadav tackles contemporary topics in Jewish law, often sharing the best of Conservative Movement Responsa. Hybrid format (i.e. both in person and streaming). Zoom links are available on the Beth Israel website (www.bethisrael-aa.org).

Introduction to Judaism and Conversion 2022
Sunday, February 13 and 27 at 1 p.m.
The classes, led by Rabbi Caine, are held virtually via Zoom and/or in person. Contact Sam for more information and to register at szielinski@bethisrael-aa.org.

Talmud Study with Rabbi Dobrusin
Mondays at 4 p.m.
All are invited to join our Talmud study class. We read the text in Hebrew but an English translation is available and all discussions will be in English so no familiarity with Hebrew is required. We will begin a new section of text, so this is a great time to join if you haven't studied with us previously. We will first study a selection from the beginning of the Talmudic tractate of Sukkah dealing with an interesting question concerning the building of a sukkah. Then we will turn to a section from the tractate of Pesachim, concerning the Pesach seder. Join us for some interesting text study and lively discussions to warm cold winter afternoons!

Theology Book Club – Online
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan – virtual only
Sunday at 5 p.m.
Monday–Thursday at 7:30 p.m.

Friday Evening Services – virtual only
Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – in person and virtual
Saturday at 9:30 a.m. ■

TBE Events in February

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details,

locations information, and links.

Families with Young Children Tot Shabbat
First Friday of each month at 5:45 p.m.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Adult B'nai-mitzvah classes
Mondays at 6 p.m.
To join the class, or for more information, contact Cantor Hayut.

Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with

Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. or 8 p.m.
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis! Join anytime! All materials are provided*. (*It is recommended that you read If All the Seas Were Ink by Ilana Kurshan, but it's not required or expected.)

Weekly Tuesday Mahj
Weekly on Tuesdays at 7:30 p.m.

Weekly Wednesday Mahj
Weekly on Wednesdays at 1 p.m.

Meditation with Claire Weiner
Thursdays at 5 p.m. (in February)
Join Claire Weiner for a 40-minute meditation session

Jewish Prayer: Finding Our Way into the

History, Meaning, and Spirituality of our Worship Service
Thursdays at 10:30 a.m. or 7:30 p.m.
Both meetings discuss the same material. Join Rabbi Whinston for an ongoing exploration of the individual prayers that

constitute the majority of our worship, from

Shabbat to High Holy Days.

Biblical Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the

Torah portion led by Rabbi Whinston.

Women's Rosh Chodesh Circle - Adar 1
Tuesday, February 1 at 7 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose
Tuesday, February 1 at 7:30 p.m. or
Thursday, February 3 at noon
Both meetings discuss the same material. Join Cantor Emerita Annie Rose in an exploration of spirituality through discussions of four fascinating books throughout the year. Contact Annie Rose at cantorannie@gmail.com to join and for more details. ■

AA Reconstructionist Congregation events in February

Second Saturday Morning Shabbat Service
February 12, 10 a.m.–noon.
Ta'Shma "Pray What!?" Heaven and Its Angels. 10 a.m.
Shabbat Services 10:30 a.m.
This is a morning Shabbat service led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event.

Fourth Friday Kabbalat Shabbat
February 25, 6:30 p.m. on Zoom.

AARC Book Group
February 27, 11:30 a.m.–1 p.m. on Zoom.
We will be reading *A State at Any Cost: The Life of David Ben Gurion* by Tom Segev.
Please email Greg Saltzman for more information: gsaltzman@albion.edu.

For more information about services or events or to receive Zoom links, please email: aarcgillian@gmail.com. ■

Pardes Hannah events in February

All events are in Zoom unless otherwise noted. Please check our website (https://pardeshannah.org/) for the latest information, including Zoom links, on these or any of our ongoing services, rituals, circles, and teachings, or call Renee Robbins at 734-904-5459.

Rosh Chodesh Adar I Online Minyan
Tuesday, February 1, 9–10:15 a.m.

Shabbat Morning Services
Saturday, February 19, 10 a.m.–12:30 p.m.

Kohenet Kabbalat Shabbat
Friday, February 25, 7:30–8:30 p.m.

Rosh Chodesh Adar II Circle
Thursday, March 3, 7–8:30 p.m.

Rosh Chodesh Adar II Online Minyan
Friday, March 4, 9–10:15 a.m.
Twenty-five Minute Mindfulness w/ Linda Greene, Jewish Spiritual Director (Cosponsored with Temple Beth Emeth)
Weekly on Tuesday, 8:30–9 a.m. ■

Obituaries

Phyllis Irene Werbel (age 85), Ann Arbor, Michigan, passed away in her home surrounded by her children on December 26, 2021. She was born in Chicago, Illinois, a city that always remained in her heart, on January 9, 1936, the daughter of Erwin and Mollie Isaacson and middle sister to Beverly Rosenthal and Sharon Ritt.

After graduation from Von Steuben High School as a member of the National Honor Society in 1953, she completed a Bachelor of Science in Elementary Education at the University of Illinois in 1956. During a 38-year career in the Ann Arbor Public Schools, she taught everything from kindergarten to 12th grade at Dicken, Meadowview, Allen, Wines, Clinton II, Bryant, Northside, Haisley, Scarlett, Slauson, Clague, and Pioneer. She spent the most years teaching kindergarten and social studies. She so valued teaching and mentoring her students and peers, forming lifelong friendships along the way. In later years it was common for her to see former students as they walked the streets of Ann Arbor with their own children, pausing to say, "Mrs. Werbel? You were my teacher!"

She was dedicated to lifelong learning and received advanced degrees from the University of Michigan in education (MA 1979) and certification in teaching English as a Second Language. Phyllis had a lifelong love affair with travel and the arts. Among many other places, she visited China, Australia, New Zealand, Israel, France, Italy, Ireland, England, Hawaii, Alaska, many other states, and most notably Cape Cod.

Though she had many favorite operas, the quote from Puccini's Tosca, "I have lived for art. I have lived for love," sums up her life's philosophy. She instilled a deep love of opera, musical and dramatic theater, dance, symphony, jazz, and all the visual arts in her children and grandchildren through seasonal trips to Stratford, Ontario, for the Shakespeare Festival, monthly openings at the Power Center in Ann Arbor, and the Art Institute of Chicago. Even more than travel and the arts, Phyllis lived to love.

She cherished her friendships throughout life. She remained close to childhood friends from Chicago, her beloved Ann Arbor friends from her neighborhood and Beth Israel Synagogue, fellow educators, and of course all her book club and social club friends. Her love of friends was only surpassed by her love and devotion to family. She met the love of her life, Leslie Werbel, at a Hillel party while attending the University of Illinois. She loved that this mature graduate student had his own car, courtesy of the GI Bill, and season tickets that included their first date seeing the Robert Shaw Chorale. They married in 1958 at the Drake Hotel in downtown Chicago and moved to Ann Arbor in 1959. They built a home on the West Side when it was mostly a marsh and remained in that home for 62 years! They were active members of Beth Israel Synagogue and supporters of local Jewish life.

She was preceded in death by her husband of 55 years in 2013. She is survived by her children Dr. Cheryl Good (Mark), Debra Lucaric, Esq. (Francis), and Captain Aaron Werbel (Nechumah); her grandchildren Miranda (Colin), Ian (Jess), Alan (Hannah), Nikolas, Eliana, and Mollie; and her great grandchildren Willow, Finn, and Aidan.

Leona "Lee" (née Benjamin) Leon. Died in Manhattan on December 21, 2021, at age 94.

Predeceased by her husband, Alexander Leon; sister, Mildred Miller, and brother, Louis Benjamin. She is survived by her step-sons, Dr. Martin (Linda) Leon & Dr. Irving (Nancy) Leon; grandchildren, Lena (David Mahler) Leon, Ari & Sam Leon; and several nieces, nephews, cousins, and dear friends.

Lorraine Robell Sherman, age 92 of St. Louis Park, passed away December 13, 2021. She was born on April 9, 1929, in Brooklyn, New York, to Sarah Rachel and Samuel Robell. As a first generation American she learned to be resilient, independent, and inventive, and was helping her parents complete their tax returns (accurately) as a 12 year old.

She attended Vassar College on a merit scholarship at age 16, majoring in chemistry, and was elected to Phi Beta Kappa based on her exceptional academic performance. Lorraine decided to move to Minneapolis to attend graduate school at the renowned University of Minnesota Department of Chemistry where she met her future husband, Morris H. Sherman, at a Hillel Chanukah party. She married Morris in 1952, completed her master's degree and taught chemistry part-time at the college and high school levels while raising her three young children. She was tragically widowed at age 38 when Morris died unexpectedly in 1968, and as a single mother supported her three children by returning to full-time teaching at Cooper High School in Robbinsdale.

At age 48, Lorraine charged ahead to graduate with a law degree from William-Mitchell College of Law while continuing to work full time. She passed the MN bar and the U.S. patent bar in 1979 and became one of the first female patent attorneys at 3M in St. Paul where she had a storied career for over 20 years. In 1978, she married Sidney Schwartzfield, also an attorney, who became her companion and life partner for 41 years. After retiring from 3M, she began spending half the year in San Diego, where she loved the sunshine, warm weather, and endless opportunities for daily walks. Lorraine was a member of Adath Jeshurun Synagogue for six decades, served on the board of the Talmud Torah of Minneapolis, was an avid pianist, feminist, and an active member of the League of Women Voters. She is survived by her sister, Nora Robell, children Cynthia (married to Allan Schuster), Norman (married to Mitzi Dunau), and David (married to Carey), eight grandchildren, and three great-grandchildren.

Gwynne Osaki, 51, of Ann Arbor, Michigan, died on 27 December 2021. Beloved wife of Robert Izenson. Dear sister of Eric (Janelle) Osaki. Loving aunt of Alene Osaki. Cherished daughter of the late Masao Osaki and the late Aileen Kam Har Osaki.

Carol Finerman, a leader in Washtenaw County's Jewish community, dies at 88

By Bob Blumenthal

Carol B. Finerman (Kayla bat Mikhael HaKohen v'Esther, z"l), who among her many other leadership roles served as president of Beth Israel Congregation from 2005-2008, died on January 11, 2022 (9 Shevat 5782), one week shy of her 89th birthday. She grew up in Brooklyn, NY, attended the Ethical Culture Fieldston School and New Utrecht High School, got a BA from Hunter College, and later earned a Masters in Library Science at the C.W. Post campus of Long Island University.

Carol had two children with her first husband: Jeff Arner and Robin Fayman who — with her husband Alvin — provided Carol with her grandson Gary. In 1968 Carol married Aaron Finerman and became the loving stepmother of two more children, Jay and Ann (tragically, both died in 1979-80 of a progressive genetic disease). In 1978 Carol, Aaron, and the children moved to Ann Arbor, where Aaron worked for the University of Michigan as Director of the Computing Center and Professor of Computer Science.

Carol's activities in the Washtenaw County Jewish community went well beyond her leadership roles at Beth Israel. She was a Lifetime Member of Hadassah and served as chapter president 1982-1984. She was an active participant in the Jewish Community Center's annual Book and Arts Festival and co-led (with Elise Weisbach) the Jewish Historical Society of Washtenaw County. This illustrated the integration of Carol's Jewish and professional lives — her MLS training led to her being the archivist at the University of Michigan's Kelsey Museum of Archaeology when she moved to Ann Arbor.

Biographical facts only hint at one's nature as a person, but describing someone's nature reflects each individual relationship. For myself, I will remember Carol's warmth and humor, which could change in an instant to a raised eyebrow and serious discussion when she took issue with something — as has occurred with me. It also occurred with young children on the Beth Israel bimah (she would positively glow), unless they started doing gymnastics on the railing (she would remonstrate in no uncertain terms). I will also remember the pride she took in reading the "Prayer for the United States" on High Holy Days, a job that had been reserved many years for her.

Carol returned to Long Island for burial. A memorial service was held on January 20th at Beth Israel Congregation, led by Rabbi Nadav Caine, and at which she was honored by her daughter Robin, son Jeff, son-in-law Alvin, grandson Gary, and long-time rabbi Robert Dobrusin. Two recurring themes (among many) were her creative powers — expressed in the kitchen, at the sewing machine, and via poems — and her infectious enthusiasm that drew many into service. In their remarks, Rabbi Caine referred to Carol as "Busy knitting us together as a community, as she was busy at her sewing machine," while Rabbi Dobrusin noted "Carol was the congregant rabbis dream of."

I will leave the last word for one of Carol's many long-time friends and Passover Project co-creator, Harlene Appelman: "Carol was a dedicated leader of the synagogue and a loyal friend. She was particularly interested in touching every member of the congregation and spearheaded the Passover outreach program to make certain that everyone had a Seder to attend. We will miss her." ■

Israel 'Sy' Dresner, 'most arrested rabbi' who marched with Martin Luther King Jr., has died at 92

Shira Hanau, originally for the JTA

Rabbi Israel "Sy" Dresner, who demonstrated with Martin Luther King Jr. and was sometimes called the "most arrested rabbi in America," died January 13 at age 92.

Dresner, who was a Freedom Rider in the 1960s, built a career as a social justice-oriented Reform rabbi who was active in the fight against the Vietnam War and was a vocal opponent of Israel's occupation of the West Bank. Dresner was diagnosed with stage 4 colon cancer in December.

"Well, I want to be remembered as somebody who not only tried to keep the Jewish faith … But also to invoke the Jewish doctrine from the Talmud, which is called 'tikkun olam,' repairing the world, and I hope that I made a little bit of a contribution to making the world a little better place," Dresner told CBS New York in December.

Israel Seymour Dresner was born on the Lower East Side in 1929 to an Orthodox family and grew up in Brooklyn, where his father ran a delicatessen. He attended yeshivas as a child but went on to become a Reform rabbi after serving in the Korean War and working on a kibbutz in Israel.

He first practiced his activism protesting the British government's decision to block Jewish immigration to Palestine outside a British-owned business in Manhattan in 1947, according to a 2011 interview with the New York Jewish Week.

His first arrest came in June 1961, when an interfaith group of white and Black activists traveled on a bus through the South on a Freedom Ride that aimed to desegregate bus stations. He was arrested again every summer over the next three years.

"I was a Reform rabbi, but I always wore a yarmulke," Dresner told the Jewish Telegraphic Agency in 2011, 50 years after his first Freedom Ride. "I wanted people to know I was Jewish."

Dresner first met King in 1962. That summer, he spent a night trapped in a house with King and other activists while the house was surrounded by hundreds of members of the local White Citizens Council. King told Dresner about his experience attending a Passover seder at a Reform synagogue in Atlanta that year.

"Dr. King said to me, 'I was enormously impressed that 3,000 years later, these people remember their ancestors were slaves, and they're not ashamed," Dresner said. "He told me, 'We Negroes have to learn that, not to be ashamed of our slave heritage.'"

In 1963, King spoke at Dresner's synagogue in Springfield, New Jersey. In 1964, at King's request, Dresner led a delegation of Reform rabbis to St. Augustine, Florida, where they participated in an anti-segregation protest at the Monson Motor Lodge.

"We need you down here with as many Rabbis as you can bring with you!" King wrote to Dresner. Dresner and the other rabbis traveled to Florida straight from a meeting of the Central Conference of Rabbis meeting in Atlantic City, N.J.

In 1965, King asked Dresner to deliver the prayer at the Edmund Pettus Bridge in Selma, Alabama.

Dresner's activism extended far beyond the Civil Rights Movement. In the 1970s, Dresner frequently protested in support of Soviet Jews. In 1982, he unsuccessfully tried to get the Central Conference of American Rabbis to condemn Israel's invasion of Lebanon. At the time, Dresner told JTA he was committed to a "democratic and just Israel" and "what is happening in Lebanon today has nothing to do with that kind of Israel." In 2013, Dresner was honored by President Barack Obama for his role in the Civil Right Movement.

On Dresner's bucket list after receiving his cancer diagnosis was a trip to Katz's deli on the Lower East Side for one last pastrami sandwich. "He didn't ask a single question about the disease. He was ready — and ready to fill whatever weeks he had left, as he had filled the nine decades before," his son, Avi Dresner, wrote in an essay for the Forward.

Speaking to JTA in 2011 about his work in the Civil Rights movement, Dresner said he would do it all over again if the moment called for it.

"Because I'm Jewish," Dresner said. "I didn't see any alternative." ■

Continued from page 1

meeting on Tuesday, three days after a rabbi and his congregants were taken hostage during services by an antisemitic assailant in Texas.

"The Ann Arbor City Council condemns all forms of antisemitism, and in particular the weekly antisemitic rally on Washtenaw Avenue," states the resolution, which was approved unanimously by all voting council members. The resolution also "calls upon the persons who rally to express antisemitism on Washtenaw Avenue to renounce extremism, disband, and cease their weekly show of aggressive bigotry."

The council further "declares its support for the Beth Israel Congregation, their guests, and all members of the Jewish Community in Ann Arbor, each of whom has the right to worship, gather, and celebrate free from intimidation, harassment, and fear of violence."

"I was just elated," Beth Israel Rabbi Nadav Caine told the Jewish Telegraphic Agency, noting that, in the wake of the failed lawsuit that had targeted the city directly, "it would be a lot easier not to say anything… I really thought it was bravery and an awareness on their part, that in this time, leaders have to speak up about the hate that happens to people who are not in their group."

Caine had moved to Ann Arbor in 2018 after previously serving as a rabbi in Poway, California — the site of a 2019 deadly antisemitic shooting at a Chabad house. Seeing the council's resolution come only three days after the synagogue hostage crisis in Colleyville, Texas, Caine said, "was the yin-yang of extreme emotions."

The hostage situation had gripped the world's attention and renewed focus on antisemitic threats targeting Jewish houses of worship. The rabbi held hostage in Texas, Charlie Cytron-Walker, is himself a graduate of the University of Michigan.

But the resolution, which did not mention the events in Texas but did reference antisemitic signs seen at the U.S. Capitol building during the attempted insurrection on Jan. 6, 2021, had actually been in the works for months, Caine said. Most notably, he said, it was spearheaded by the mayor of Ann Arbor himself.

"This did not come from, like, 'Jewish friends,'" Caine said, adding that he and the congregation had been cautious about not appearing to fit "the Jewish stereotype of the person who's making my leaders do something they don't want to do. In fact, that's kind of what we're accused of, which is using 'Jewish power.'"

Reached for comment, Ann Arbor Mayor Christopher Taylor said he couldn't recall the exact origins of the resolution but that it had come out of "conversations" with the Ann Arbor federation. He said that the city had issued some proclamation against the group in 2004, before he became mayor, but that a 2021 resolution condemning anti-Asian harassment had "resurfaced" the desire to issue something more forceful against this group.

Taylor has spoken out against the protests before and has visited the synagogue to apologize directly to congregants.

The protesters "express antisemitic tropes, they peddle in conspiracy and their goal is to disrupt an innocent congregation," he told JTA. "That is entirely inconsistent with Ann Arbor's values, full stop."

But, Taylor said, the city had little power to take any further action against them. "People have a right to gather on public sidewalks and to speak there," he said. "We can't take action in intervention of anyone's First Amendment right."

Caine said that Ann Arbor, a college town with a long history of progressive politics and leftist social movements, has a tendency to look the other way when Jews are being targeted.

"It did feel to us, it really did – not just to me – that Ann Arbor was no place for hate, except for hating Jews," he said.

But the synagogue held out faith that the city would take a stand, which is partly why Beth Israel had declined to get involved in its own congregant's lawsuit, Caine said.

"We had to consciously ask ourselves, 'Is the city our enemy?'" he said. "We have to understand that they are not."

Ann Arbor City Council meetings have themselves been regular demonstration sites for local anti-Israel activists whom observers say often cross the line into antisemitism. Even at Tuesday's meeting at which the resolution was passed, a group during the public comment period held up an anti-Israel sign for the city council camera behind Caine; synagogue president Deborah Loewenberg Ball; and Eileen Freed, executive director of the Jewish Federation of Greater Ann Arbor, as they spoke in support of the resolution.

The activists also chanted "Stop shooting Palestinians!" after each Jewish speaker finished their remarks.

These Ann Arbor residents, who frequently push the city council to adopt anti-Israel resolutions, also associate with the Beth Israel synagogue protesters. One local anti-Israel activist, environmental toxicologist Mozhgan Savabieasfahani, recently declared her intent to run for city council following an unsuccessful run in 2020 in which she had singled out Jewish donors to her opponents in social media posts.

Although Caine expects the protesters to continue their weekly actions, he said the statement from the city will still help the congregation a great deal.

"When you walk into the synagogue, there's a pamphlet that explains what's happening outside," he said. "So what I now can put in is, 'I want you to know that this doesn't represent Ann Arbor'" – and then, he said, he will quote the resolution. ■

The Healthiest Seafood From Our Boat To Your Table!

Our family brings seasonal shipments of Sustainable Wild Alaskan Seafood from our boat F/V Sword to Ann Arbor.

Join our Sword Seafood Ann Arbor Fish Club! It is a CSA for Sustainable Seafood that does not require repeat order at Swordseafood.com.

Laurie White is our local Fish Club host and she can be contacted with questions at lonawhite1@gmail.com.

Try our delicious salmon, halibut, lingcod or smoked strips. Our next pick-up is Saturday, March 5th and the last day to order is Thursday, March 3rd at Swordseafood.com.

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Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Bern Dempsey, Jr. (Karen Pollens) on the death of his father, Bern Dempsey, Sr., grandfather of Jaymes (Gemma), Jonah, Micah, Shoshana, and Ellyannah Pollens-Dempsey, December 13.

Caren M. (Quinta Vreede) Stalburg on the death of her father, Harvey Stalburg, December 18.

Sarah (John) Weiss on the death of her brother, Thompson C. Holliday, uncle of Nya, Myles, and Jerzy, December 13.

Robert Izenson on the death of his wife, Gwynne Osaki, December 27.

David Sherman on the death of his mother, Lorraine Sherman, December 13.

Rachel Adler on the death of her father, Michael Adams, December 14.

Irving Leon on the death of his mother, Leona "Lee" Leon, December 21.

Cheryl Good on the death of her mother, Phyllis Werbel, December 26.

Louise Fligiel on the death of her mother, Fanchon Lessing, December 30.

The family of Carol Finerman, died January 11.

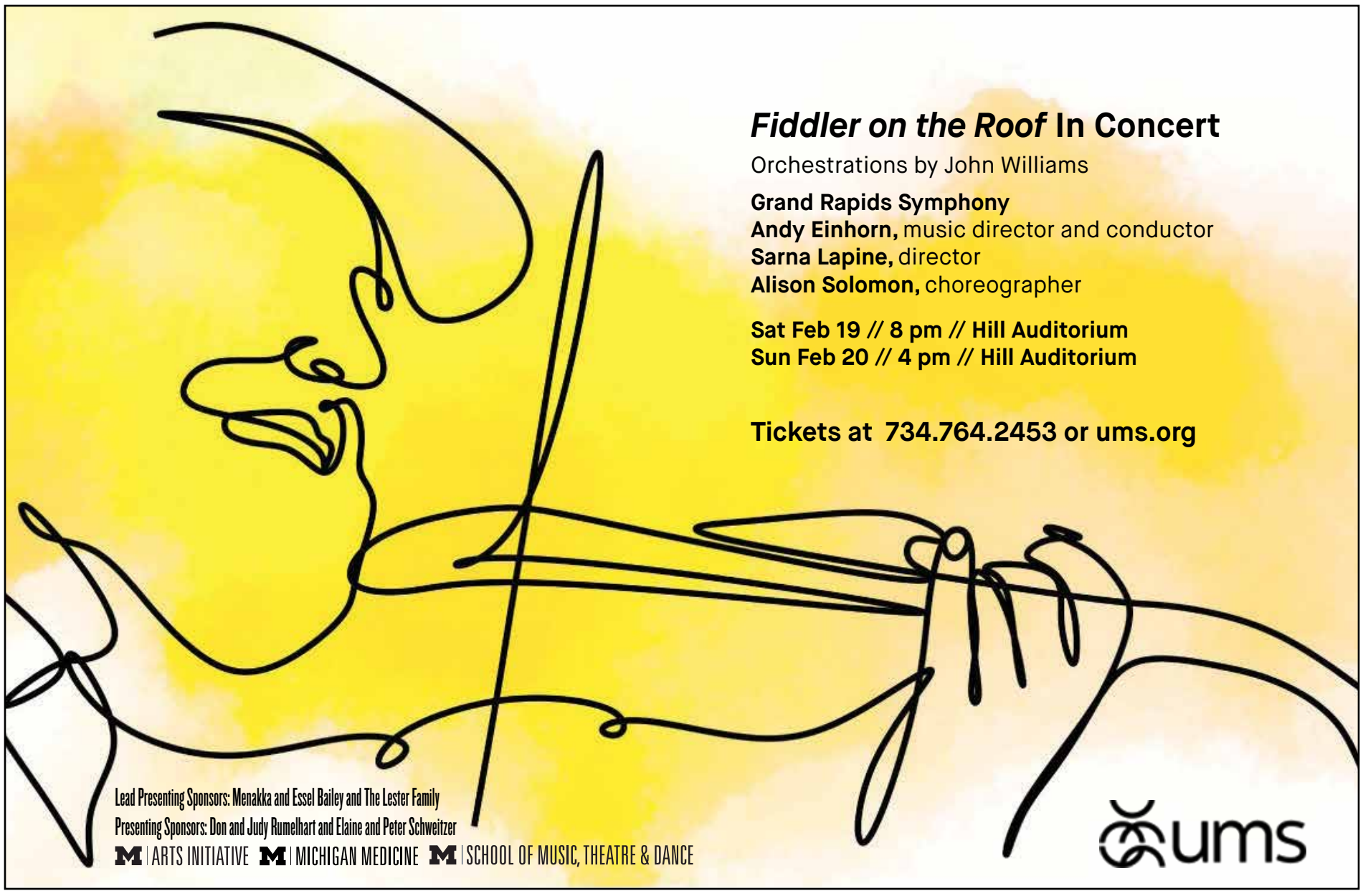
The Washtenaw Jewish community sends mazel tovs to:

Cantor Emerita Annie Rose and Theo Morrison on the birth of their granddaughter, Juniper Ann Ingebritson, December 15.

Naomi Popp-Berman on her Bat Mitzvah, December 18.

David Sherman and Carey Wexler Sherman on the wedding of their daughter, Maja Sherman, to Jesse Hudson.

The Landau family who are celebrating the marriage of Alexander David Landau, son of Judy and Abe Landau, and Nicole Hartwig on December 11, 2021, in Detroit, Michigan.



Ann Arbor Area
Community Foundation

WELCOME SHANNON POLK TO WASHTENAW!

The Ann Arbor Area Community Foundation (AAACF) Board of Trustees has selected Shannon E. Polk, J.D., D. Min., as its next President and Chief Executive Officer (CEO), starting on January 10, 2022.

Polk is an accomplished nonprofit leader with demonstrated success as an executive director, trainer, consultant, and board member as well as comprehensive experience in philanthropy including grantmaking, estate planning, and fundraising. She has most recently led The Witness Foundation and consulted with the Community Foundation of the Holland/Zeeland Area to facilitate staff competency in diversity, equity, and inclusion (DEI).

"Shannon Polk has the knowledge, experience, commitment, and passion for leading community-based organizations to greater impact and enhanced engagement," shares Elizabeth (Betsy) Petoskey, AAACF Board Chair. "Trustees unanimously agreed Shannon's experience in leadership, management, grantmaking, and philanthropy will help guide the continued growth and evolution of the Community Foundation."

After graduating from Michigan State University, Polk gained both political and teaching experience that spurred a desire to address systemic change through community engagement and advocacy. Building upon her law degree from Western Michigan University and successful collaborations and partnership-building as Director of Leadership Program for Resource Genesee, Polk served several years on the place-based grantmaking team at the C.S. Mott Foundation, overseeing a $6 million grant budget focused in the areas of education, race relations, economic development, children and families, arts, and workforce development. As executive director of the Michigan Breastfeeding Network, she led a statewide advocacy effort that resulted in the passage of anti-discriminatory legislation.

Throughout her career, Polk has maintained a deep commitment to community service at the local level. Polk and her family—a husband who is also an attorney and a school-aged daughter—are relocating to Washtenaw County to immerse themselves in all aspects of the community. "I look forward to building upon the foundation's commitment to permanent endowment as a way to effect positive change across the entire County."

Join AAACF Trustees and staff in welcoming Shannon Polk to Washtenaw County and look for opportunities to meet her in the months to come!

301 North Main St., Suite 300, Ann Arbor, Michigan 48104-1296 | **734.663.0401** | **info@aaacf.org** | **aaacf.org**

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